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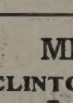

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The Magazines

Two exceptionally notable series of papers are now passing through *The Outlook*, either of which is worthy of most careful consideration. One of these is entitled "A Fight for the City," and is the account by Mr. Alfred Hodder of the conditions which obtained in New York City during Tammany rule, and the efforts made by the present District Attorney, of whom Mr. Hodder is private secretary, to reclaim the city for decency and righteousness. The other is a series by Mr. George Kennan, in which he tells what purports to be the true story, and is certainly most extraordinary, of the influence of the notorious Mr. Addicks in Delaware politics. It is sufficient to say that if the latter is not susceptible of positive proof in all the serious charges directly made against that individual, the periodical would be liable for damages for libel in large sums, and it must therefore be concluded that they hold the positive proof. The wonder of it is, if we assume the truth of the story depicted, not that by such extravagant use of money an individual has acquired such power in the state, but that, in spite of that enormous expenditure alleged, he is yet frustrated in his wishes by being unable, after many years' attempts, to obtain his election to the Senate. It certainly speaks well for the little State of Delaware that a majority of the State should hold out against the alluring temptation.

Much else of interest is regularly printed in the pages of *The Outlook*, which we always read with pleasure. This, however, is sometimes coupled with amazement at statements concerning the Church which we find told as facts; as for instance the intimation, at the time of the appointment of the new Archbishop of Canterbury, that he was the 27th to hold that high office, whereas in fact he is the 96th. We have frequently had occasion to wish that *The Outlook* were as accurate in its statements relating to the Church, as it is in those pertaining to political and general matters.

The contents of *The Architectural Record*, February issue, are: A Sumptuous American Residence in Paris (15 full-page plates); Simple ways of Fire-proofing; A Belgian Sculptor and His Art (Van der Straeten), illustrated; Recent Brick Work in New York, illustrated; What Paris does for Open Air Life, illustrated; A Modern Instance of the Grotesque, illustrated; "Ellencourt," illustrated. There are 60 full-page plates in this issue, mostly half-tones.

The *Hibbert Journal* (quarterly) for January contains several principal articles of varying excellence. Sir Oliver Lodge, D.Sc., LL.D., continues his paper on "The Reconciliation between Science and Faith." Prof. Henry Jones writes a good article on "The Present Attitude of Reflective Thought towards Religion." The Rev. John Watson contributes an appreciation of "James Martineau: A Saint of Theism." Principal James Drummond has a study of "Righteousness of God in St. Paul's Theology." Prof. Lewis Campbell, "Aspects of the Moral Ideal—Old and New." The most slashing article is by Prof. W. B. Smith of Tulane University, New Orleans, on "Did Paul write Romans?" C. G. Montefiore contributes a paper, rather acid in character, on "Jewish Scholarship and Christian Silence." This publication is devoted to the broadest sort of Broadness in everything theological, philosophical, and critical.

The *Edinburgh Review* for January opens with a paper on "The Blockade of Brest," an episode in the Napoleonic wars. More

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INTERESTING is the next article, "On the Progress of Medicine since 1803." "The Novels of Mr. Henry James" are reviewed at considerable length in an able paper. Probably the best article in this number is that on "Panslavism in the Near East," which shows an intimate acquaintance with the political conditions of that region, and with the designs of Russia there. "Double Stars," is a good astronomical paper. An article on "Emile Zola: Les Trois Villes," follows. The other articles are "The Past and Future of Factory Legislation," "Modern Motor Cars," "Madam de Lieven," and "Public Politics and Common Sense." This is a very good number.

THE *Quarterly Review* for January contains thirteen articles. The leading one on "Ireland from Within," is one of the best expositions of the Irish Land Question and its present conditions that we have ever seen. "South American Animals and their Origin" is an exceedingly interesting paper, and touches upon many curious questions concerning the conditions of the earth in its remote past. "The Queen of the Blue-stockings," gives some account of Mrs. Elizabeth Montague and her literary activities. There is an interesting but rather pointless paper on "Recent Sport and Travel." "Diarists of the Last Century," is somewhat disappointing. It was not a good period for diarists, apparently, and perhaps the art has been lost. Should we be sorry for that? "The Early Art of the Netherlands" is inspired by the great exhibition of that art held at Bruges last summer, and is worth a careful reading. The most solid and valuable article in this number, from our point of view, is that on "New Testament Criticism," evidently written by an expert, or one well acquainted with the subject at least, and reassuring on account of its moderate and conservative tone in regard to many important details. "The Political Life of Queen Victoria" is founded upon Mr. Sidney Lee's recently published biography of the great Queen, and is more highly appreciative of her than of the book.

THE March *Delineator* presents an unusually excellent collection of literary features and inviting display of the fashions for spring. In the Social Life of the Army and Navy, Waldon Fawcett writes of the social pleasures of the two arms of the national defence, afloat and ashore. In fiction two excellent short stories are conspicuous: The Wreck of the Night Express, an exciting railroad story by Francis Lynde, with illustrations by Marchand; and A Competent Spinster, a delightful tale of the deeds of a strenuous girl, written by Jeanie Drake and illustrated by A. I. Keller. The love story Thyra Varrick, drawing to a close, yet increases in interest. A quaint Philadelphia house is the subject of the article in the Homes of the Past and Present series. In the Miladi papers Miss Clara E. Laughlin writes entertainingly of woman's relations to the handmade and the produce of the factory. Mrs. Birney's article on fear, anxiety, and grief in children is of special interest to parents, and the sewing lesson will prove of benefit to the children, for whom there are the usual stories and pastimes. The social, fancy-work, and household departments are up to the usual standard.

ARNOLD'S battle with the wilderness is the dramatic subject of the dramatic chapter in the February *Century* forming the third installment of Justin H. Smith's "The Prologue of the American Revolution." The sufferings and heroism of that terrible march to Quebec make sad but inspiring reading. Prof. George E. Woodberry, editor of the valuable Poe-Chivers papers, which are concluded in the February *Century*, finds in the correspondence evidence that Chivers, who thought

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himself a genius, was to Poe, who really was one, not unlike what Alcott was to Emerson. William Gage Erving's story of his 1800-mile trip from Khartum to Cairo in an Adirondack canoe is full of exciting experiences, and tells something incidentally of Egyptian affairs. "Nobody associates fires with spinsters in any pleasant way," muses Lillie Hamilton French in "My Old Maid's Corner," but her winter night dreams over the ashes are sweet and wholesome and tenderly sympathetic. There is much verse in the number, and the *Century's* standard of illustration is maintained.

Good Housekeeping for February opens with a breezy talk from Captain Joshua Slocum, who sailed around the world alone in his sloop, the *Spray*, on cookery in general and his own cookery in particular, which kept him hale and hearty through his adventures. A handsomely illustrated article on Plate and Fingerbowl Usage is followed by a bright, practical talk on Lighting a Room, by Gardner C. Teall; The Vegetarians, by President Clubb of the American Vegetarian Society, illustrated by cartoons; a prettily illustrated story of a fox terrier, by J. B. Carrington; The Vienna Bakery at the Centennial Exposition, by Mary Hinman Abel; Sunday Hospitality, by the Rev. Howard A. Bridgeman; The Folding Bed, a capital story by Jane Dransfield Stone, illustrated by Albert Levering; a sympathetic and highly interesting account of Juvenile Courts, by Ella Morris Kretschmar, in the "Higher Life" department; The Boy and His Father, by Margaret E. Sangster; a study of the relations between the butcher and the cook, with famous recipes for cooking meat, by Deshler Welch; new designs for raffia baskets; favorite cooking recipes of Minneapolis and St. Paul ladies; and the regular departments at their best.

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The *Church Times* observes: "Ritual is an excellent servant, but an uncommonly poor master; a very Jack in office. The younger clergy and laity of this generation need to be constantly reminded that the men who restored the ancient paths and cleared away the weeds of two centuries' growth were not a little apprehensive of ritual developments when unaccompanied with strict adherence to the weightier matters of Church discipline and life." There are men in every Church who need this sharp reminder. Those who adapt fancy bits of ritual on the mere ground of personal approval without a moments thought as to whether anything or nothing is symbolized. Those are the men who split up congregations and defy discipline. They are impeccable on points of ceremonial, but very fallible where doctrine comes in. A little more learning and a little less conceit would convert them into truer sons of the Church and more useful priests. —*Pacific Churchman.*

Of persistent effort, someone says: It is good policy to strike while the iron is hot; it is still better to adopt Cromwell's procedure, and *make the iron hot by striking.* The master spirit who can rule the storm is great, but he is much greater who can both raise and rule it. To attain that grand power, one must possess the brave and indomitable soul of activity which prompted Edmund Burke to exclaim to his constituents in his famous speech at Bristol, "Applaud us when we run, console us when we fall; cheer us when we recover; but let us pass on—for God's sake, let us pass on."

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The Living Church

Vol. XXVIII. MILWAUKEE AND CHICAGO, FEBRUARY 21, 1903. No. 17

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising (except for the classified columns) should be addressed to this office. Classified advertisements (wants, etc.) should be sent to Milwaukee.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

London: Messrs. G. J. Palmer & Sons, Publishers of *The Church Times*, 32 Little Queen St., W. C. from whom copies may be obtained and to whom subscriptions may be sent.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance. $2.00 a year. To the clergy, $1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

PRINCIPAL CONTENTS.

Editorials - 585

Quinquagesima — The Love of God — The Eastern Polish Catholics—Two Sermons on the Name—A Congregationist on the Christian Year.

Parish Question Box. Rev. Charles Fiske - - - - - - - - 587

The Late Cardinal Parocchi. European Letter. [Illustr.] Rev. Geo. Washington - - - - - - - - - - - - - - 588

The Wellington Monument. London Letter. [Illustrated] John G. Hall - - - - - - - - - - - - - - - - - 589

New York Letter [Illustrated] - - - - - - - - - - - - 590

Missionary Progress. Board of Managers - - - - - - - - 591

The Meaning of Lent. Rev. John H. Egar, D.D. - - - - - 592

Helps on the Sunday School Lessons. Rev. E. E. Lofstrom 594

Correspondence: - - - - - - - - - - - - - - - - - - 595

Dr. McKim *vs.* Catholic Practices (Rev. Leighton Hoskins, Rev. Charles F. Sweet)—The Name of the Church (Rev. Louis E. Daniels)—The Church Building Fund (The Bishop of Nebraska, and others)—Clergy Relief Funds (Rev. Charles B. Fosbroke) — The Tithe During Lent (Rev. T. A. Waterman).

Literary - 599

Papers for Lay Workers. Mary Johnson Shepperson - - - 600

Father's Lass. III., IV. Virginia C. Castleman - - - - - 601

The Family Fireside - - - - - - - - - - - - - - - - 603

Personal Mention, etc. - - - - - - - - - - - - - - - 604

The Church at Work [Illustrated] - - - - - - - - - - 606

Handsome Window Dedicated at Evanston, Ill.—Religious Statistics from Delaware and Rhode Island—Death of Mrs. H. W. Lee—Massachusetts Church Union Sermon on The Name—Death of Rev. S. H. Treat and of Rev. Horatio Gray—Window Scheme at old Christ Church, Philadelphia—Expansion of St. James' Parish, Philadelphia—Conference of Workers in The Philippines—General Mission in Columbia, S. C.

THAT Lent is ushered in immediately after the proclamation of the lesson of Charity on Quinquagesima, is an indication of the spirit in which alone the season may be made helpful to the individual. Love is the fulfilling of the law; but it is also more than that. Love of God is the most perfect reproduction of the spirit of God, which He breathed into man. It is greater than faith and hope, because it is the most sublime act of faith, and the most sure ground for a certain hope. Faith must precede love, for one cannot love that in which or in whom he has no faith. Hope is fed by love, and is dependent on it.

But love alone is the realization of the God-life in man. It draws man up to God, it seeks unity with God, it seeks to be God-like. Love of God is an attribute that is unworldly. Faith and hope are temporal; love is eternal. Faith and hope are human; love is divine. Man rises by love into the atmosphere of angels, of heaven, of God.

Now Lent is useful for the fostering of this love of God. Its very unworldliness causes it to seem rare among men. True love of God is at least not recognizable in Christians generally. To some extent no doubt it exists among them; yet it seems less real even than their faith, which they profess, and their hope, which they cherish.

But love is the triumph of the spiritual over the material. It makes real to us that which without it is barren and void. Faith without love is a dreary intellectuality. Faith touched with love is transfigured into the reproduction of the atmosphere of heaven.

May a real observance of this Lent tend to increase in us that love toward God which is the realization of His likeness in man.

Love of God most fittingly shows itself in prayer; and especially in unselfish, intercessory prayer. Most Christians pray for themselves and their immediate concerns; some pray for their neighbors; few have any real interest in prayers for persons and things that are more remote.

Yet love of God, if real, must certainly show itself in prayer for the things of God. Does not one pray for the realization of that which he loves? Why, then, do we not pray more eagerly for the things concerning God, if we have that "most excellent gift"?

The Church is very close to God. Its children are incorporated into the Person of the Son of God. Its interests and its affairs are the interests and the affairs of God. Partly divine, it is infused always with divine life; partly human, it partakes always of human infirmity.

The Church, then, is the fitting object of the Churchman's prayer if he truly loves God. The Church needs his prayer. She is always strongest where her children pray most fervently. Her work, at home and abroad, in the parish, in the mission field, in the individual soul, always languishes when prayer becomes only a formality.

To-day, many of us are hoping that the Church in this land may receive some very real blessings to enable her more adequately to do her work. We are looking forward to the months of the diocesan conventions as to a period when the

Church must and will range herself on one side or the other of a great question, upon the right determination of which much of her welfare will depend. What better preparation for these months could we have, than fervent, united prayer for the blessing of God upon His Church? And what period of the Christian Year is better adapted to such unselfish prayer than the week in which is proclaimed how that "all our doings without charity are nothing worth"?

Certainly both those who pray and the Church, the object of their prayers, would receive a new consecration if faithful Churchmen in many parts, quietly, without ostentation, without consultation, without even knowing or asking what others might be doing the same thing, with no reports to the news editors and with only the unity that binds us all together before the Throne of God, would offer real petitions from the heart this coming week that He would guide the Church wisely to fulfil His will. And who knows but that through the doors of the great, hidden world which is inhabited by the saints of God who yet await their perfect consummation and bliss, may arise also such a volume of fervent prayer for His guidance and blessing to the Church on earth, that the power of the united intercession might be a tremendous spiritual force? Truly they that would be with us would be more than they that would be against us.

Our strength is in the Lord of Hosts, and in Him only.

In this connection it may be helpful to some to know that certain of the clergy are intending to use among their *Secreta* during the ensuing week, the following collect, with versicle and response subjoined:

V. Men do not light a candle and put it under a bushel.

R. But on a candlestick.

O Lord Jesu Christ, Who hast promised that the gates of hell shall not prevail against Thy Church, grant unto this American Church that it may speedily be delivered from all obscurity, both in name and in teaching, and may faithfully set forth the true glory of Thy Kingdom before all men: Who art with the Father and the Holy Ghost, ever One God, world without end. Amen.

Our Father.

And the love of God, to be real, must show itself by reflection, in love of men. We are much interested in the practical suggestion to celebrate the semi-centennial of our Clergy Relief Fund by raising a million dollars this year for that noble purpose. It is a grand conception. The exercise of the divine attribute of charity in caring for the aged among the ministers and stewards of the mysteries of God, and for the widows and orphans whom they have left behind, would seem to present the love of God in its most direct channel. Certainly one would not wish to limit any exercise of that charity in alleviation of human suffering; but that those who have consecrated their lives to the service of the altar or to the frontier missionary work of the Church, should be turned out without provision in their old age, is the most terrible indictment against our sincerity that could be drawn. Surely, surely, a wealthy Church must have no lack of willing helpers to make of this anniversary fund an amount sufficient to give *as a right*—not as a "donation"—an honorable living to those who can no longer take the advanced posts in the Church's life.

Will Churchmen respond, eagerly and promptly, to this call?

OUR Polish correspondent whose letter was published in our issue for February 7th, desires us to say that we were mistaken in saying in the accompanying editorial explanation, that Fr. Hodour, the Pennsylvania priest in the earlier Polish Catholic movement, was "refused" consecration by the Armenian Bishops to whom he was commended by his fellow Churchmen. It appears that Fr. Hodour, though making a trip to Europe, was obliged to return without seeing the Armenian Bishops, but had hoped while in Poland to complete negotiations already commenced in this country. It appears further that the success of these negotiations, and the consequent consecration of Fr. Hodour, is still confidently expected by his associates. We are glad to note the correction.

And having done so, we would then earnestly express the hope that the consecration may not be effected. It must be remembered, as we explained in the earlier statements concerning Bishop Kozlowski's overtures, that the extension of the Old Catholic episcopate to this country was very generally felt by Churchmen to be a most unwise, if not unfriendly act. It made American Churchmen quite unfriendly to the Bishop consecrated, and it has been difficult to overcome that unfavorable beginning. A similar feeling would undoubtedly be aroused by any extension to us of the Armenian succession. The multiplication of "independent" or extra-diocesan Bishops is greatly to be deprecated. Only for the most pressing causes can such be deemed defensible, and American Churchmen would be unanimous in holding that such do not exist in connection with the Polish-Americans in the Eastern states. It might, indeed, not be unwise for our Bishops to file notice with the Catholic episcopate of the whole world in all its sub-divisions, that they would deem any further consecrations of Bishops for this country, under any plea whatever, an unfriendly act. Surely, when we recall the events of the past few years, we cannot look with indifference upon the possibility of any further extensions of the episcopate by unauthorized bodies, to this country.

It is one thing to be ready to go to the farthest extent in order to heal already existing schisms, as we are doing in the instance of Bishop Kozlowski, where his consecration is a past event and cannot be helped; it is quite another to look without concern upon the possibility of still another independent bishopric among us. Once again do we urge that the Church will wisely enter into the arrangements looking toward inter-communion with the body under Bishop Kozlowski, when we may perhaps be able to extend our good offices to the Polish movement in the East as well, either placing it under the protection of Bishop Kozlowski, or giving it the care of our own episcopate.

It is clear that we must show the world that we are competent to cross the first bridge, before we shall be invited to cross the second.

TWO sermons preached by the Rev. Samuel Upjohn, D.D., on consecutive Sundays, in his parish church, St. Luke's, Germantown, Philadelphia, have been printed by request with the happy title, *The Correction of the Present Local Title of the Church.* This title states the case in a nutshell. It is a "correction" of an error which is desired, rather than a revolutionary change; it is only the "local title" that is at fault; the Church at large is not involved. The "name of the Church" is now, as it always has been from very early days, the Holy Catholic Church.

Dr. Upjohn shows, in his first sermon, the total inadequacy of the present descriptive title, and the practical difficulties in which it has involved us. He then takes up, in his second sermon, the manner of correction. His own belief, which he states at some length, is that the wise solution of the problem is to frame the title, "The American Catholic Church in the United States of America." He would repeat the term *Catholic* on the title-page of the Prayer Book, making it read thus:

THE
BOOK OF COMMON PRAYER
And Administration of the Sacraments
And other Rites and Ceremonies
of the Catholic Church,
According to the Use of
The American Catholic Church
In the United States of America.

This differs somewhat from our own expressed judgment; yet in such details we have no desire to press our own views. The duty of all those who favor the correction movement is to consolidate on the main issue, and leave less important details for future consideration, after the main principle has been accepted. Whether the initial adjective *American* is not sufficient without the concluding "of America"—even whether "in the United States" is required at all—need not now be determined. The same may be said of the interjection of the term "Branch" as commended by the Southern Florida Convocation. These points must be considered sometime; but we think the consideration may more wisely be postponed for the present, that we may not seem to present a divided front.

NO LESS notable a divine than the Rev. Leonard Woolsey Bacon, D.D., the renowned Congregational minister of Connecticut, makes, in the Pittsburgh *Christian Advocate,* a plea for the general observance of at least that part of the Christian Year extending from Advent to Pentecost. Dr. Bacon calls attention to the rapidity with which the Sundays of the year are being "preëmpted" as Children's Sundays, Prison Sundays, Temperance Sundays, and a long list of others, while the "traditional Christian Year," "resting on the authentic anniversary of the Passover," "constructs, from that pivotal point, a 'Life of Christ.'" The wisdom of such a course, and of an accepted

lectionary in place of those many "international" schemes which are thrust upon his fellow sectaries, he believes is beyond question. "There are not many of us," he says—and it is a happy admission—"who are afraid of an observance simply because it is held in honor among Lutherans, Anglicans, Latins, and Greeks." That the "Week of Prayer" should give way to Holy Week, and that Lent or, he suggests, possibly Advent, should be taken "for a period of fasting or 'protracted meeting,'" he thinks unquestionably wise. "For a Children's Sunday," he asks, "what better day can we take than the Palm Sunday in which the children sang hosannas in the Temple? (It is a curious misfortune in the Episcopalian Prayer Book, that, after all its 'enrichment,' it has no recognition of the event of Palm Sunday; it might at least have permitted the use of the 118th Psalm.)"

The latter incongruity in the Prayer Book has often been noted, though the event of Palm Sunday is indeed mentioned prophetically in the first lesson at Morning Prayer; and, indeed, Churchmen would place Christmas Day, or the feast of The Innocents, the latter occurring within the Christmas octave and carrying the Christmas thought into the day, as preëminently "Children's Day."

It is a most happy augury that thoughtful men among the Protestant denominations are coming to so reasonable a view of the Christian Year.

AS SHOWING how the Church, where she is doctrinally positive and strong, influences Christianity outside but around her, we clip from the Fond du Lac (Wis.) *Daily Reporter* the following excerpt from a sermon on "Our Debt to Phillips Brooks," being one of a course of "Half Hours with Great Souls," by a Congregational minister, the Rev. Joseph H. Chandler, in the Congregational house of worship in that city:

"In Churchmanship he" (Dr. Brooks) "was Catholic in temper. In a partisan way he would have been very much concerned to have the name of his Church in the Prayer Book changed to read 'The Catholic Church in America,' but he did as much as anyone I know to make that name appropriate. That name stood for a noble aspiration. I am glad that Bishop Brooks' fellow Churchmen are restive under the name 'Protestant Episcopal.' It is high time to minimize our protests and to magnify our affirmations and we cannot be too zealous to make the Catholic Church of America a blessed reality; but the name without the thing signified will avail little. In the spirit of such as Phillips Brooks we find the reality of a Catholic ministry."

WE BEG to remind our friends that only one week remains in which the Missionary papers in competition for the fifty dollar prize may be sent in. We are hoping that many may have been led to make a careful study into the subject of Missions, and that the papers to be sent in will bear the fruit of that study.

We ask all, not through any false modesty to refrain from writing what they may have in mind. The prize essay is quite as likely to come from one who has only recently taken up the study, as from one who has long been familiar with it.

The subject is important; and we shall hope that the essay accepted may bring some real inspiration to the Church's people.

ANSWERS TO CORRESPONDENTS.

CATHOLIC CHURCHMAN.—(1) "Deacons of Honor" are assistants to the celebrant at High Celebrations, in addition to the deacon (who reads the gospel) and the sub deacon (who reads the epistle). They may be in priest's or in deacon's orders, and are employed only at high functions.

(2) Acolytes are vested in cassock and surplice, the latter generally somewhat shorter than choristers' surplices, and sometimes bordered with lace to distinguish it from the latter. For the same reason, the cassock is sometimes of red.

QUO JURE.—The invocation at the beginning of the sermon is not authoritative for a lay reader to use, since, as used by a priest, it carries the intimation of divine authority for his message. On the other hand, where a lay reader is in regular charge of work, so that he is speaking by authority, not of the priesthood but of the Bishop's license, it would seem that he might safely use the same invocation as a prayer of consecration on his words, the invocation itself—"In the Name," etc.—being perfectly proper for a layman to use.

H.—(1) Floral or other decorations at Thanksgiving or otherwise should be so placed as not to obstruct the view or passage of any part of the chancel, or to cover or hide any of the "ornaments" or furnishings. Of course there should be no banking on altar or in the font. To bank upon the floor, where out of the way, is not objectionable, though good taste suggests that the flowers should adorn the chancel, and not supplant it.

(2) In keeping the church open through the day, it is not objectionable that the ornaments should be covered as a protection from dust.

(3) The exegesis of I. Cor. xi. 1-16 is well given in Sadler's Commentary, which see. It could hardly be stated with sufficient brevity for answer here.

(4) At a children's Eucharist there is no reason why unconfirmed children should be repelled from attendance. "Suffer the *little* children to come unto Me."

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XVII.

HOW do you reconcile the existence of a place of everlasting punishment with belief in the goodness of God? If there is a hell, in what does its punishment consist?

You must remember that what we are told of everlasting punishment comes from the lips of our Lord Christ. It is not in the words of the Old Testament only, with its stern views of God's justice, that we find the doctrine; but also in *His* language—He to whom we owe all we know of a future life, He who showed such tender pity towards the weakness of men. Christ taught with the utmost solemnity that a terrible doom was impending on sinners. *Because* they were lost He came to save them.

In view of this fact we should approach with humble mind the doctrine of eternal punishment, knowing that it is part of the mystery of evil, an outgrowth of the gift of free will—all of which our weak, finite minds are incapable of fully understanding. Instead of being rebelliously unbelieving, we should reason that if the doctrine was not impossible to Christ, with all His love, His mercy, His purity of soul, it need not be impossible to us—whose minds are clouded by sin, whose hearts are sullied by repeated rebellion against God, and who are therefore infinitely less capable of deciding moral issues.

As to the punishment of hell, Dr. Paget, now Bishop of Oxford, reminds us that whoever may hereafter be in that abode of the lost will contain and maintain its dreadful secret within himself; and *as one will be in hell who would not bring hell with him wherever he went.* He gives us an illustration that will show something of what hell is, according to this view.

Think, he says, of a man with a downright bad, ill-conditioned heart, coming home one evening from some place where he has been engaged in some vile, mean, degrading sin—coming home with his mind full of horrid lust and sullenness. His wife is waiting for him. She has tried to make the room look as bright as she can; two of his children are staying up to kiss him and say "Good-night" to him before they go to bed. As soon as he opens the door he sees all the love that is waiting, bright and true and tender, to bid him welcome; but it only hardens his cruel heart. He hates it all for being so unlike himself; hates it for leaving him nothing to grumble at; hates it because he has no love in him with which to meet it. He scowls at the children, and curses his wife, and then sits down by the fire, to spend his time in sulky silence and vile thoughts and stupid, senseless rage. Who is to blame for it? *Anyhow, not the wife.*

Now, just imagine a heart settled down utterly and deliberately into such a temper; a heart that has finally stamped out of itself all lingering traits or movements of tenderness; a heart in which there remains no faculty, no power of really loving anything at all. What can such a heart do, but only go on and on in the black despair and misery of perpetual hatred? And how can such misery ever have an end? And what is this but hell? And who is to blame for it? *Anyhow, not Almighty God.*

"IT IS A GREAT blessing to possess what one wishes," said someone to an ancient philosopher, who replied, "It is a greater blessing still not to desire what one does not possess!"

DISCRETION in speech is more than eloquence. When you doubt, abstain.—*Bacon.*

THE LATE CARDINAL PAROCCHI.

And Other European Men and Matters.

Paris, Jan. 29, 1903.

ITALY.

INTEREST during the last few days has very much centered itself in that which is taking place at Rome. This is owing rather to the reflections raised by the event than by the event itself. The event is the death of Cardinal Lucido M. Parocchi. This well-known ecclesiastic in Rome, one specially trusted by Pope Leo XIII., with a somewhat varied history, member of the Sacred College—has passed away from the scenes and struggles of Roman ecclesiastical life. *Anima ardente de sereno lottatore e d'ogui bella cosa innamorato.* A zealous spirit, combining with the self-containedness of a good wrestler, and an intense love of all that is beautiful,—Parocchi, from his early childhood, was a persevering student. Born at Mantua, he was sent to the Gregorian college at Rome at the age of fifteen. So satisfactory were his performances, that after seven years' study he returned to his native city and held the chair of Moral Theology, of Civil Ecclesiastical History, and of Dogmatic Canonry, young as he was. The youthful priest, made parish priest, soon manifested his capabilities for work of the most diverse nature. His conferences against Protestantism and Rationalism soon made his name known. But it was a special oration on the "Sacred Heart of Jesus," which particularly brought him to the notice of Pio IX. The Pontiff marked him as a rising man and forwarded his interests. Thus at the age of 42, Parocchi was made Bishop of Pavia, two years later was raised to be Archbishop of Bologna, and was created Cardinal a few months afterward with the title of "Di San Sisto." Some difficulties having arisen with the Italian Government regarding his exequatur, Leo XIII., on succeeding to the Papal Chair, called him to Rome, and entrusted him with the office of *"Stampa Cattolica."* From this he rose to be the Vicar General of Leo XIII. He was amongst the principal assessors in a Commission for Biblical Research, lately instituted at Rome, of which I have before made mention.

CARDINAL PAROCCHI.

It was an open secret that Cardinal Parocchi was a very possible successor to the present aged and venerable Pontiff. There were several reasons for this probability: one, perhaps not the least, that he was the opponent of Cardinal Rampolla in almost every move of that distinguished Church statesman; another, as well perhaps, that he had shown himself more conciliatory to the reigning Italian family and the secular Government, than is the case with many Cardinals. So much was this the case, that amongst the Jesuits he came to be known as the "Liberal Cardinal."

A man of amazing resource and active habit, he is represented as taking part in every "intelligent movement" that was on foot. His admirers called him the Cardinal Bembo; his adversaries accused him of garrulity and insincerity. A French writer, speaking of the Roman Curia generally, expresses himself thus regarding Parocchi:

"In the gathering of men of a certain intelligence, without any great brilliancy to boast of, the Cardinal, *facile princeps*, was, at the same time (*strano et seducente*), unfathomable as an enigma, as attractive and convincing as he was a powerful opponent in discussion."

He is the last but one—viz., Cardinal Oreglie—of the creations of Pio IX. His last act as secretary of the San' Offizio was the issue of the circular letter on Divorce, addressed to all the Bishops of Italy. This is the 145th Cardinal that has passed away during the present Pontificate. I send you his photograph, which came to me from Rome a few days ago.

While on the subject of Italy, it is to be remembered that a very strong feeling seems to exist with regard to the Society, or Societies, which have been formed for Research into the records relating to the Life of San Francisco d'Assisi.

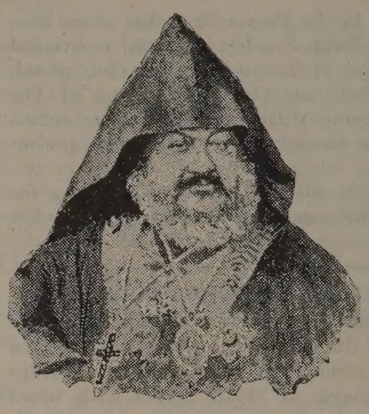
M. Sabatier, the chief mover in the matter, is a Protestant, and would therefore not be a *persona grata* to Romans and Italians in any sense. Then there is the fear that these inquiries may tend to divert the reverence and respect that San Francisco inspires in the heart of every Italian, and might cause a less appreciation of the deep humility of the man who realized Coleridge's words perhaps better than any other man that ever lived:

"He prayeth best who loveth best,
All things both great and small,"

—whose action of humility is best portrayed in the statues raised to him, all marked in their pose by humble bearing and the expression of unselfishness.

TURKEY.

The attempt on the life of Monsiegneur Ormanian, at Constantinople, while his Sanctity was actually celebrating the Mass, in the Cathedral at Koum Capou, has caused considerable expression of sympathy in that city. The would-be assassin was a young Armenian student at the School of Pharmacy. He fired two shots from a revolver, hitting the Patriarch in the right shoulder. The youth was well-nigh lynched before being arrested by the police. Mgr. Ormanian is the Gregorian and Orthodox Patriarch. It is hoped that the consequences of his wounds will not be serious.



MGR. ORMANIAN,
Patriarch of Constantinople.

FRANCE.

Though hardly a matter strictly within the scope of the usual subjects of my letter, the distress in Brittany, where the people have stood out so manfully for their freedom regarding religious instruction, will interest many of your readers. The subscriptions (amongst which are £160 from the Pope and £1,000 from the Tsar), have flowed in freely. But though their fellow countrymen and the Government are ready to relieve their physical wants, they are not the less determined to suppress the use of the language dear to Bretons, in the churches—their own. Any priest preaching in Breton will immediately have his Government subsidy cut off, and Bishops allowing it in their Dioceses or encouraging the practice will fall under the same condemnation.

The closing of the religious schools is continuing. Apropos of this, the *Univers* has a telling article on the theme: "What is to be done with the religious orders?"

"It is a question," the journal proceeds to say, "which has to be faced sooner or later. It would be bad policy on their part to leave France in a body, and it would be bad policy on the part of the clergy and the people of France to allow them to go. But while the churches, where their voices are to be no longer heard, are closed to them, there is plenty of work that they can do without coming under the lash of the law."

There is occupation to be found for them as inspectors and directors of undertakings of a social, mechanic, and "landed" interest. Already this has been done in many Dioceses. And it is quite permissible, as the State has nothing to do with the support of such societies. Outside "schools," that do not come under the Government meaning of the term, the religious orders might be placed at the head of such bodies being founded for the purpose of "further instruction"—akin to that which, in the religious use of the expression, is meant by *"catechism de persèvérance."* In such a position, they would be no longer the arm that acts as an instrument for a master (the State), but the head that directs for the Church.

And the article concludes by a proposal for the formation of a society not unlike to Freemasonry itself, but with Catholic intention. For it is lawful to take a leaf out of the enemy's book: "Thus finally we might hope to assist at the cutting up (*dépiècement*) and destruction of the masonic *'pieuvre,'*—Octopus or devil fish." The figure of speech of the twining arms of Victor Hugo's demon fish (molusc), and its application to the Freemasonry of "Enemies of Religion and religious instruction," is rather happy: *"Se non e vero e ben trovato."*

Since writing the above, the Budget in the French chamber

for the subsidies for Public Worship for the year has *been passed,* somewhat to the discomfiture of the ante-clerical sections. M. Coombes has forwarded this. Some of his friends are not a little angry. George Washington.

THE WELLINGTON MONUMENT.

And Other English News.

London, Feb. 9, 1903.

IT APPEARS that at last the Wellington Monument in St. Paul's—erected, so far as it now stands, by a singularly gifted artist, Alfred Stevens, some time during Dr. Milman's tenure of the Deanery—is about to be completed by the addition of an equestrian figure of the Iron Duke, according to the original model which is still existing. A proposal for its completion according to the plan of a committee, of which the Bishop of Stepney is chairman, has been approved by the Dean and Chapter, and Mr. John Tweed has been designated as the sculptor to carry it out. The publication of this plan, which strangely enough has just been made though the plan has been on foot for nearly three years, has developed the remarkable complication that for the past two years a similar plan, similarly kept secret, has been on foot by certain other parties, with Sir Edward Poynter, President of the Royal Academy, at the head. A little friction has been developed between the two separate movements, Sir Edward protesting against the consummation of the present plan, and declaring that he had

WELLINGTON MONUMENT—ST. PAUL'S CATHEDRAL, LONDON.

already privately arranged with the present Government that the latter would allow the First Commissioner of Works to include £2,000 for the completion of the monument in his estimates for the coming financial year. The two committees have each regretted that the plans of the other had been unknown to them. Lord Leighton, the distinguished painter, was the chief subscriber to a fund for moving and completing the monument, which fund, however, proved only sufficient for moving it from its old site in the southwest chapel of the Cathedral, as shown in the accompanying photograph, to its present commanding position under one of the arches of the north arcade of the nave. Dr. Milman, it has always been understood, was dead against the monument, or at any rate against the addition of an equestrian figure, declaring that he would not allow the duke or any other soldier to ride into the Cathedral, and that was why he shoved it aside in the chapel used only for sittings of the Consistory Court.

With reference to Lord Halifax's advice to Church school managers, clerical and lay, in regard to the Education, *alias* Anti-Clericalism, Act of 1902, as given the other day at the E. C. U. meeting held in the Church House, the *Times,* in a leading article, says:

"Lord Halifax has advised his sympathizers to do all in their power to make the Act a success, though he desires them at the same time to work it for the furtherance of their own views, and in his advice to clergymen comes dangerously near to setting the Act at defiance."

Exactly! And why in the name of our holy Catholic religion and in the name of religious liberty, as expressly guaranteed to the Church of England by the Great Charter, should not his Lordship have tendered such advice? The only part of the Act that he would have parish priests set at defiance is the Kenyon-Slaney subsection of one of its clauses, which is clearly *ultra vires.* As Cowper-Templeism stands for Undenominationalism, so Kenyon-Slaneyism stands for Anti-Clericalism; and the warcry of both faithful priests and lay people should now be—Down with it! That the clergy are practically masters of the educational situation in their parishes has been even admitted by Mr. Balfour. In the closing debate on the Education Bill in the Commons, the Right Hon. gentleman said:

"If the clergy take the view of my noble friend [his cousin, Lord Hugh Cecil] and the Bishop of Worcester, and say, 'This clause [Kenyon-Slaney sub-section] interferes with Episcopacy, and therefore we will not touch it,' they have it absolutely in their power, in my judgment, to destroy the future of religious instruction in the tenets of the Church of England in our public elementary schools."

The Prime Minister erred, however, in assuming that the destruction of Kenyon-Slaneyism would involve the destruction of "the future of religious instruction," *et cetera,* for, in the long run, the clergy would see to it that Church children in our public elementary schools were not deprived of Church teaching.

Canon Fletcher, vicar of Wrexham, North Wales, desires to deny the report, widely circulated by the Welch and London newspapers, that he has accepted the benefice of Marchwiel which was offered to him by the Bishop of St. Asaph. He feels no inclination to leave his present parish; where in the churchyard, as we know, is the grave of Elihu Yale.

There has recently appeared in the *Standard* an appeal from your esteemed Continental correspondent, the Rev. George Washington, senior chaplain in Paris (St. George's Church)—one also in the *Times* from the Rev. S. Baring-Gould, rector of Lew Trenchard, Devon—on behalf of the Breton fisherfolk, some 40,000, who are in dire pecuniary straits on account of the almost total failure of the sardine fishery this last year. Mr. Washington intimates that it would be an opportune moment for the people of England to renew their remembrance of the episode of the "Drummond Castle," and to come forward to "alleviate the distress of these brave men, who, be it remembered, more than the inhabitants of many French provinces, have so much in common and in sympathy with ourselves."

According to an official statement in the *London Diocesan Magazine,* the practice of Reservation in the Diocese obtains in 12 churches. The "limits" in regard to the reservation of the Blessed Sacrament, the transgression of which debars the Bishop, as he considers, from visiting the churches, are chiefly that the most Holy Sacrament should be reserved in both kinds, "and should be kept in a locked chapel, apart from the rest of the church," so that It shall be reserved for the sole purpose of ministering to the sick and dying. Six of the churches observe these limits, six do not.

Bishop Barry has found it necessary to resign the episcopal charge of part of the London Diocese, which he has exercised for a few years past. He will, however, still hold the Bishop of London's commission as Bishop Assistant.

An appeal, signed by Canon Scott-Holland, the Rev. Percy Dearmer, and four other leading Christian Socialists, has been issued *in re* the *Commonwealth,* the organ of the Christian Social Union, edited by Canon Scott-Holland, being turned from a 3*d* monthly into a 1*d* weekly magazine. Its circulation as a monthly has considerably increased during the past year, and this induces said signatories to hope that under the more popular form of a weekly issue its message would be conveyed to a still wider audience.

"The weekly *Commonwealth,*" so runs the very interesting appeal, "though distinctly a religious paper, will continue to claim for the interest of religion, under the inspiration of the Incarnation of Jesus Christ, all human energies and activities. It will provide news both of the Church and of the outside world; of social legislation, social diseases, and efforts toward social amelioration. It will

record the progress of literature and art; review books, especially those concerned with religious progress. While appealing primarily to those who, like the members of the Christian Social Union, are seeking the application of the Christian law to the complex needs of the time, it will endeavor also to interest all concerned in progressive and religious thought, and the course of theological and philosophical advance. It will more especially press the responsibilities before God to the Nation of the National Church."

It has been calculated that an initial capital of £5,000 would give such a journalistic undertaking a fair chance of success. This is now what is being appealed for in the form of 5,000 £1 shares, and of these some 2,500 have already been taken. Canon Scott-Holland would continue to edit the *Commonwealth* in its changed form, and would associate Mr. C. F. G. Masterman (another of the signatories to the appeal) with himself in the work. The proposal has already received promises of support from, amongst others, the Bishops of Rochester, Durham, and Worcester, the Deans of Westminster and Lincoln, and Canon Barnett, of Toynbee Hall.

The Bishop of Winchester having been on January 27th unanimously elected by the Chapter of Canterbury to succeed Dr. Temple, deceased, in the Archbishopric of Canterbury, the next stage will be the confirmation of the election, which will take place at the Church House, Westminster, on Friday of this week. If all be well, the enthronement of Dr. Davidson will take place in Canterbury Cathedral on Thursday, 12th *prox.*

On the same day that Dr. Davidson was elected Archbishop of Canterbury, a preliminary meeting, presided over by Earl Stanhope, Lord-Lieutenant of Kent, was held in the Library of Canterbury Cathedral, for the establishment of a memorial to the late Primate, Dr. Temple. Thereat it was resolved, first, that the meeting heartily approves "the movement for collecting a public memorial fund in memory of Archbishop Temple"; secondly, that the meeting is "in favor of the erection of a monument in the Cathedral as the primary object of this memorial fund."

The Dean of Westminster will lecture in the Jerusalem Chamber, on the Tuesdays in this month, on the Greek Text of St. Luke's Gospel. The lectures will be open to the clergy, and also to unordained preachers.

Dr. Overton has held a prebendal stall in Lincoln Minster since 1879, but now the Bishop of Peterborough has happily conferred upon him a residentiary canonry in the Penland Cathedral. He was born at South Lincolnshire, in 1835, and was educated at Rugby and Lincoln College, Oxford. Canon Overton has devoted himself, probably more than any one else, to a first-hand study of the history of the English Church since the Restoration period, especially in the eighteenth century, and by his many books dealing with the subject in its multifarious aspects has also allowed us to share the benefit of his splendid and matchless learning. His literary output includes the joint authorship, with the Rev. C. J. Abbey, of *The English Church in the Eighteenth Century; William Law, Nonjuror and Mystic; Life in the English Church* (1660-1714); *The Evangelical Revival in the Eighteenth Century* (Epochs of Church History, edited by the late Dr. Creighton, Bishop of London); *John Wesley* (Leaders of Religion Series); *The English Church in the Nineteenth Century; The Anglican Revival* (Victorian Era Series); and his latest work, *The Nonjurors.*

The late Primate, Dr. Temple, left an estate of some £18,000. This, observes the *Church Times,* is about the best refutation that is likely to be forthcoming of the constantly repeated slanders as to the opulence of English Bishops.

The anniversary of the Martyrdom of King Charles I. (January 30th) was observed, as usual, at the city Church of St. Margaret Pattens, Rood Lane, by a Solemn Eucharist, sung to Haydn's "Imperial Mass," and in the evening there was solemn Evensong with Procession. The congregation included many members of the various Jacobite and Legitimist Leagues, most of whom were in deep mourning, and some in Highland costume. There was a large banner, bearing a portrait of the White King, holding the palm of Martyrdom and an executioner's axe on his shoulder. The statue of the martyred King at Charing Cross was profusedly decorated with wreaths.

It is intended that the biography of the late Primate, Dr. Temple, should be written in a series of memoirs covering the different periods of his life, and the Archdeacon of Exeter has been asked by his family, and consented, to contribute the memoir of the Exeter Episcopate.

The Primate-elect has arranged, it is understood, to preach at the dedication of the nave of Truro Cathedral next summer.

J. G. Hall.

[Press Cablegram.]

London, Feb. 12.—Dr. Randall Davidson was enthroned today as Archbishop of Canterbury in Canterbury Cathedral. The Cathedral was filled with Church dignitaries, and civil, naval, and military officials in full robes or uniforms. The procession which preceded the Archbishop to the altar took twenty minutes to pass up the nave.

At luncheon, after the ceremony, the Archbishop of Canterbury, replying to the toast to his health, commented on the increased world-wide interest in the Archbishopric. He said that while the congratulations to his father-in-law, Archbishop Tait, were confined to this country, the first news of his (the speaker's) appointment which reached him was contained in a congratulatory message from Bishop Doane of Albany, N. Y.

The news reached America before it arrived at the village where he himself was staying.

NEW YORK LETTER.

A COUNTRY legislator has introduced a bill at Albany permitting saloons of New York State to be open certain hours on Sundays. The bill has aroused the active hostility of the temperance element of New York in all religious bodies, and ministers' associations have passed resolutions against the measure. The Church Temperance Society is actively opposing it, and some members of its executive committee will proceed to Albany to be heard. These include the Rev. Dr. Stires, the Rev. J. E. Freeman, Col. J. B. Watson, Judge Calvin of the Church Club, and Mr. Robert Graham.

St. Ambrose' property, owned by the City Mission, is to be sold and the work there abandoned. Indeed, it is said the work will be stopped before a purchaser is found for the property. The location is at Thompson and Houston Streets, and the chief value of the property is in the land. St. Clement's and San Salvatore Churches are in the immediate neighborhood, and Italians in great numbers reside on all sides. The property is said to be worth about $40,000.

Preaching at the Cathedral crypt Sunday afternoon before last, the Rev. Gustavus Tuckerman of Holy Faith Church, in a strong address that he called a social message, went back to the killing of President McKinley, and said he was astonished and horrified at the hurried attempts to put the responsibility for that crime upon the other fellow.

"The secret service, the avowed socialist, and a whole lot of other scapegoats," he said, "were made to do service. Really, the blame rested upon us. The people as a whole were responsible. They allowed the growth of social conditions that permitted the act to be performed.

"And this leads up to the second occurence of National importance, namely, the coal strike. Here the coal barons, the operators, the unions, and the middle men have been blamed for the suffering. The charge is untrue. We as a people are responsible. This occurrence will come again and again, so long as there is no adequate remedy applied.

"We are all parts of a whole; all ends and means. There will be strikes while the individualistic idea of society remains. One possible cure for social ills is social conversion. Repentance from using society for personal ends, to using it for society's ends would be a step in this conversion."

At the invitation of Bishop Potter the Archdeaconries of Orange and Dutchess held their winter meeting in joint session in the crypt of the Cathedral. Bishop Potter was the celebrant at the Holy Communion, and reports were made by Archdeacons Thomas and Ashton, showing the Church extension work in their parts of the Diocese to be prosperous. Attending the Archdeaconry meeting were members of the Diocesan Committee for the extension of Cathedral work, and after luncheon, served in the old orphan asylum building, an informal meeting decided to procure miniature banks in the form of the Cathedral, and place the same in homes, in vestries of churches, and all places possible, for the collection of small sums to be used in completing the great edifice. Bishop Potter gave his endorsement to the plan. The ladies put on the offertory basins $2,000 of the $34,000 they are raising for the Cathedral porch.

The Association for the Advancement of the Interests of Labor held a meeting in the guild room of Archangel parish. The topic was the Sunday theatre, and a parish rector and an actor, Mr. Harry Leighton, were the speakers. Mr. Bentley of Holy Sepulchre thought actors who play on Sunday should be paid double wages, but added that a certain class of performances only are permitted in New York on Sundays, and that class the worst one. Mr. Leighton did not believe actors should play Sundays at all. He asked that churches be made as attrac-

tive as theatres, and argued that then people would attend them.

In 1870 the Sisters of St. Mary opened a hospital for children in a dwelling house. In 1902 they cared for 802 patients in the wards and 1,493 in the dispensary. The location of St. Mary's Hospital for Children is in West Thirty-fourth Street, near Ninth Avenue, and it has just opened additions to former buildings, consisting of an administration building, containing two new wards and a chapel, and a building on the north side of the main structure used for domestic purposes. The old buildings have been remodelled to make them harmonize with the new, and the plant is now a model one in point of light, air, and equipment. The new buildings were made possible through the generosity of the late Mr. Charles A. Contoit.

Queens and Nassau Clericus celebrated on February 11th the twenty-fifth anniversary of its organization. The place was St. James' Church, Newtown, the Rev. Edward McGuffy, rector. President of Trinity College was the celebrant, having been one of the early members, and the Rev. Dr. George R. Van de Water of St. Andrew's, Harlem, another early member, the assistant, at the Holy Communion. The Rev. Dr. Van de Water was the first secretary of the Clericus, and he read a paper at the first meeting. After luncheon the Rev. Joshua Kimber of the Board of Missions read a memorial paper, in which he pointed out the extraordinary number of distinguished clergy which the Island has produced. The island was famous in this direction, Mr. Kimber said, before it was set off as a Diocese, and since. He mentioned the Hobarts, and the Johnsons, and then the names of Onderdonk, McIlvaine, Hawkes, Muhlenburg, Kerfoot, Littlejohn, and then added those of President Smith of Trinity, Dr. Cooper of Astoria, John C. Smith, forty years in Flushing, H. M. Baer, forty years in Little Neck, and W. H. Moore, forty years in Hempstead.

The new Grace Church, Whitestone (the Rev. Rockland T. Homans, rector), was opened on Septuagesima Sunday, Canon Bryan of Garden City preaching the sermon. The rebuilding has been done at a cost of $12,000, and there are new windows, and a new altar.

Mrs. Elizabeth Rosman, wife of the late Dr. Rosman, once an eminent physician of Brooklyn, has presented to the new Diocesan House, for the use of all, a library of general literature containing about 4,000 volumes. The books were selected with excellent judgment, and the gift is a rare one. With it go cases and library furniture. Some alterations in the Diocesan House will have to be made to receive it, but these will consist in giving up the dining room on the first floor, to be used as a library, and the placing of the dining room in the basement.

Thieves broke into Grace parish house, Newark, picked the lock of a door between parish house and church interior, and carried off vestments and silver. The former consisted of chasubles, stoles, maniple, two copes, and a white silk banner, and the latter was a service kept in a small closet in the vestry. The value of the articles was about $3,000. The rector, the Rev. C. C. Edmunds, had locked the doors that night, after a meeting of the vestry. Suspicion fell on a single individual, who was arrested three days later and the stolen goods recovered without loss or damage.

REV. W. T. MANNING, D.D.

When the Rev. William T. Manning was asked, some time ago, to leave Christ Church, Nashville, he felt it to be his duty to remain and carry out certain plans then in hand. These plans, including the paying off of a debt in the parish. When he was asked, a few weeks ago, to become a member of Trinity clergy staff, New York, with assignment as vicar of St. Agnes' chapel, he is said to have realized improved conditions in Nashville and to have felt himself free to accept. This he did, and will enter upon his duties on the Fourth Sunday in Lent. He was educated at the University of the South, and was ordered deacon and priested by Bishop Quintard of Tennessee.

Consider well what your strength is equal to, and what exceeds your ability.—*Horace.*

MISSIONARY PROGRESS.

As Reported to the Board of Managers.

THE preliminary business which began the session of the Board of Managers on February 10th, included a resolution of congratulation to Dr. Lloyd on his election as Bishop of Mississippi, and the "gratitude and satisfaction" felt by the Board on his declination.

The Treasurer reported an increase in contributions to February 1st, as compared with the similar term last year, of $24,497.73, or, leaving out of the comparison the contributions of last year towards replenishing the reserve funds, the increase would be $43,530; the total of contributions to February 1st being $157,188.17; showing that the parishes are remitting more promptly than last year. It was further reported that the additions to the appropriations made at the last meeting were for Domestic Missions $1,050, for Foreign Missions $4,307; making the total of the appropriations for the year, including the arrearage on the first of September last, $791,135.29. It was announced that the Very Rev. Carroll M. Davis, Dean of Christ Church Cathedral of St. Louis, had accepted his appointment by the Board as District Secretary, in succession to the late Rev. Dr. Fair.

The resolution published last month giving to any Missionary District organized as a Diocese which should have secured the sum of $21,000 the further sum of $9.000 from general funds as an additional encouragement to secure the perpetual endowment of the said episcopate, was modified in the case of the nine districts now interested in the gift of the Rev. James Saul, so that either of them would receive from general funds $9,000, less an amount equal to such accrued interest as it might be entitled to under the terms of the said Saul gift.

ALASKA.

A number of letters were received from the Bishop of Alaska and several of his missionaries. When he wrote his first letter, Bishop Rowe had just completed a 500-mile canoe trip which on the whole was very satisfactory, as he was able to visit every Indian camp and village along the river. He reached Sitka about the middle of December and was at home for the first time within twenty-three months. Reports that the work was never so encouraging. Letters he had received from nearly all the missionaries were satisfactory. He had transferred Miss Annie C. Farthing from Anvik to Circle City, where she joined the Rev. C. E. Rice and Miss Woods. Mr. Chapman wrote from Anvik under date of September 25th, rejoicing to have heard that the contributions to replace the buildings destroyed by fire had overrun his estimate of the sum needed by more than $500, and added that it was the first time that he had done such work without feeling cramped and anxious as to ways and means. The buildings had gone on most favorably and they were all thankful for the prospect of a comfortable shelter for the school this winter. They had lately had some cheering evidences that the seed which they had sown had been growing secretly, and that some of the young men, especially, are beginning to draw to the side of Christ. The Rev. J. G. Cameron of Skagway was pleased to have it to say that the people had put into the church, seats and electric lights. A new memorial altar was placed in the church last June, which it is understood was given by the people of St. Mark's Church, Pittsburgh. He further says that the hospital is doing excellent service under the skilful care of Miss Clara M. Carter and Miss Florence G. Langdon. The Rev. F. C. Taylor of Valdes is undertaking to build a hospital, the cost, equipment, and maintenance of the same to come from the citizens. Such an institution is immediately needed. Miss Woods has organized a Junior Auxiliary of eight members, who sent an offering of $10 and was expecting in January to organize a branch of the Woman's Auxiliary at Circle City. The Rev. Mr. Rice has himself laid new floors in the hospital and the church, besides making chancel furniture for the same. The Indians evince great interest in the Church services.

PORTO RICO—THE PHILIPPINES.

The Bishop of Porto Rico has secured on advantageous terms a piece of land in the suburbs for his own residence, upon which he will build, perhaps next autumn. The Bishop of The Philippines has secured a suitably located property for the Cathedral House in Manila, which, when built, will be the centre of Church work in that city. The Rev. John A. Staunton, Jr., when the Bishop wrote, was on his way to Benguet to establish a mission. The Rev. Henry Russell Talbot having been ill with a trouble that will probably yield to treatment in a different climate, the doctor has ordered him home. He sailed from Manila on January 9th, proposing to stop for a time in Rome. The Bishop, with Mr. Clapp, was about starting on an extended trip, which he had no doubt would result in their taking possession of some field in the northern part of Luzon. Miss Clara Thacher, who has served with distinction in The Philippines as an Army nurse, has, at the request of the Bishop, been appointed as a member of his staff. She is a graduate of the Episcopal Hospital in Philadelphia.

WEST AFRICA.

The Bishop of Cape Palmas conveyed the intelligence that Miss Mahoney's health will not permit her to remain longer in Liberia and that she has therefore resigned her connection with the mission.

She herself wrote that her arrival might be looked for soon. The erection of St. Luke's chapel at Edina is progressing rapidly and the notable thing about it is that the contributions toward the cost have all been made locally; St. John's Sunday School, Lower Buchanan, among others, having raised $107.20 for the purpose. The local Convocation, which met recently, contributed money to build a native chapel at our new station at Tobacconnee, under the Rev. Joshua R. Davis. At the lower end of the Jurisdiction, the congregation of St. Mark's Church, Harper, have made extensive repairs upon their edifice, and they were expecting to enclose the churchyard with a neat, brick fence, at an entire expense of over $1,000. They have also contributed towards the repairs of the Mt. Vaughan chapel, which the rector, the Rev. G. W. Gibson, Jr., claims as the birthplace of the Church in Liberia; the Rev. Thomas S. Savage, M.D., the first missionary from this country, having ministered there.

HAITI.

Bishop Holly writes that on January 19th and 20th the Rev. P. E. Jones held the second annual examination of the students of the Theological Training School. "Six were examined with eminently satisfactory results."

The Committee on Audit reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

THE LONDON MISSIONARY CONGRESS.

The committee appointed last month, of which the Bishop of Albany is chairman, to consider the subject of a great Missionary Congress to precede the next Lambeth Conference, brought in a report, which was adapted, cordially commending the plan. "The gathering together," says the report, "of representatives of that 'sound and pure portion of Christ's Holy Catholic Church established and reformed' in England and spread now in all the continents of the world, must be at once an illustration and an enforcement of the unity in faith, order, and worship among the widely scattered parts of the Church unto the utmost bounds of the earth." The opinion is expressed that the most convenient time to hold the Congress would be in the month of June of the year of the next Lambeth Conference, and the suggestion of a joint thank offering on the occasion is commended.

THE MEANING OF LENT.

By the Rev. John H. Egar, D.D.,

Rector of Zion Church, Rome, N. Y.

IT IS frequently said that Lent is a preparation for Easter, and that the period of abstinence and devotion which ends as Easter begins a fitting prelude to the joy of faith which exults in the Resurrection of our Lord, and His conquest over death. True that undoubtedly is, and many and profitable are the thoughts and inferences which arise from that relation.

But there is another view that may be taken, and that is that Lent is a season of preparation for Good Friday—a means by which we are brought into a proper frame of mind and heart to contemplate the mystery of Calvary, and by a voluntary bearing the cross of self-denial ourselves, as our Lord admonishes us, to become more fit to meditate upon the love that had its supreme manifestation upon the Cross. May I be permitted to present this view of the meaning and use of Lent in words which I hope will not be less readable because they have been used in the pulpit?

If we are followers of Christ, we must have Christ's life before us; and therefore, as the times come round which are marked and made sacred for us by the great events on which our redemption rests, it is most proper for us to keep them in mind, and to cultivate that side of the Christian spirit correlative to the events so brought home to us. Surely in that recurrent cycle there will be one season in which we shall fix our attention upon the fact that our Saviour's life on earth was an humble and suffering life—that, just as we say in the Creed, "He suffered under Pontius Pilate, was crucified, dead, and buried," and thus prelude a minor strain to the glorious octaves of the Resurrection and the Ascension, so there shall be a space of time in which that shall be the subject of our religious thought for days and weeks together. Thus will the whole religious atmosphere take that hue, and our agency in making that life a suffering one shall give us the Godly sorrow which worketh repentance unto life and which must form an ingredient in the chastened happiness of those who know that they belong to Christ.

But now, is it possible that we Christians, followers of the suffering as well as of the risen Christ, could give ourselves for forty days together to a remembrance, and in some sort, a memorial of the trouble, sorrow, hardship, and pain which He voluntarily undertook on our behalf, and not feel it both a duty and a privilege to do something ourselves which shall enable us really to know, in part at least, this side of our Lord's earthly life? The very object of bringing this before us for consideration is that it may have its part in the total effect of making us like Christ—followers of Christ—not in one or two aspects of His life, but in all. But how can this be, if we practice no self-denial at the very time that we are reading and hearing of self-denial practised for our sakes? Must not such a course make us hard-hearted and careless of suffering, and so do us more harm than good?

It is by the practice of a real Lent discipline that we are protected from what is a great danger in religion—a religious sentimentalism and unreality, which has neither true work nor true feeling in it, but only unhealthy sentiment and emotion. It is true of hearing sermons as it is true of any other intellectual exercise which implies no active participation, what that profound analyst of human nature, Bishop Butler, says about theoretical moralists generally:

"Going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it, is so far from necessarily or certainly conducing to form a habit of virtue in him who thus employs himself, that it may harden the mind in a contrary course, and render it gradually more insensible to all moral considerations."

If anyone will look around and see how much merely sentimental and unreal religion there is, both among preachers and people of those who have no observance of Lent, it will be found, I think, that the cause and reason of it is just the absence of this relation between the time of fasting and self-denial, and the time of meditation upon our Lord's sufferings and example of humility, which Lent secures to those among us who make right use of it. It is just the want of this relation between thinking and doing which makes the æsthetic arts, so called, without real value in refining and improving human nature. We admire something as the expression of an ideal, in music or painting or sculpture or poetry; and we weep over imaginary sorrows and are enthusiastic over imaginary heroisms; at the same time we find ourselves petulant and disturbed at the vexations and petty affairs of every-day life; and so all the æstheticism fails to make our nature kind and sweet and good and helpful.

Very well. Now suppose, instead of some poetic or artistic ideal of this world, the object held up to intellectual contemplation is a scene from our Lord's life, or of His agony, or of His death, depicted with all the power and pathos of the most fervid eloquence by a preacher who is thoroughly master of his art and in sympathy with his subject. We listen, we are interested, stimulated, we become enthusiastic, and perhaps for the moment think a great deal of good is being done us; but after all, what is the good? Just so much good is done us, and no more, as we are led to make our own the life and death of Christ by following Him in some real way, by taking up some real cross and doing some real work because of what we have heard. Otherwise our interest in the sermon is purely æsthetic, and it may very well be, as Bishop Butler says, that we are hardened by it.

Suppose we listen to a number of such efforts, as we well may in successive Lents, and on Palm Sundays and Good Fridays, it will very soon appear how the mind becomes critical, like that of a connoisseur of pictures, and we find ourselves dwelling on the artistic worth of the discourse, just as we should critically discuss the presentation of some dramatic emotion by an actor whom we knew to be only showing his art in imitation of the reality. And when we have got thus far there follows another step, and we examine real feeling simply as an object of curiosity—not with any view to its alleviation, but to criticise it, and study it, and take note of its expressions of pain or anguish for artistic imitation; and then there is nothing that will move real sympathy, or make one desirous to alleviate real distress; but the ear that is painfully sensitive to a false note in music, and the eye that is shocked at inharmonious coloring, and the heart that is quivering with emotion at some well told tale, are deaf and blind and callous to all the true charities of life, and are unable to sympathize with the afflicted, or to care for the needy.

And when we see what stimulants there are in the world for this emotion which has no practical issue, and which for that reason are heart-hardening and of less than no moral value, we shall be better able to see the use of a Lent rightly kept in our daily life. If to preach a sermon upon some lofty or pathetic ideal, and then to have the hearer go away to neglect practical duties, while he thinks that he is profited by having

that ideal described to him—if this, which is so often done in connection with divine worship, is nevertheless hurtful as leading to sentimentalism, unreality, and ultimate hard-heartedness, how much more so must be these means of stimulating emotion without imposing duty, which the world offers in the drama, in novel-reading, in all work of the imagination of what sort soever! It is not that such things are in themselves bad, but it is that however good they are, however harmless, however desirous to instil or to illustrate good principles, correct morals, and high purposes, they never can accomplish the object of elevating the nature of the reader or spectator, unless the emotions they raise are carried out into action at the time. Literature and art, therefore, in any form, are incapable by themselves of improving human nature; they need the system of the Church to keep them from being positively hurtful. Let us hear Bishop Butler again: "Passive impressions," he says—that is, such impressions as are made upon us by reading or hearing or seeing—these passive impressions, "by being repeated grow weaker. Thoughts by often passing through the mind are felt less sensibly." And this is the explanation why by indulging them, as for instance in reading emotional fiction, the mind grows hard and insensible to real sympathy. On the other hand, "practical habits are formed and strengthened by repeated acts;" that is, the more we indulge in emotion the weaker it becomes; but the more we exercise ourselves in action, the stronger the habit becomes, so that "passive impressions made upon our minds by admonition, experience, example, though they may have a remote efficacy in forming active habits, yet have this efficacy no otherwise than by inducing us to such a course of action; and that is, not being affected so and so, but acting in the way required, which forms those habits." And so it follows by a law of human nature, that "active habits (where emotion is translated into action) are gradually forming and strengthening by a course of action upon such and such motives and excitements, whilst those motives and excitements themselves are by proportionable degrees growing less sensible, *i.e.*, are continually less and less sensibly felt."

This is the meaning of Lent. We cannot be Christians unless we are followers of Christ; and we cannot be followers of Christ unless we do as He bids us: "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." Lenten self-discipline is the corrective of unreality in our religion. We are not fit to stand under the shadow of the cross on Good Friday, we are not fit to rejoice in the Resurrection on Easter Day—we are not fit, and it will do us no good, to read that solemn story of the betrayal, the agony in the garden, the mockery of the trial, the crucifixion, unless we prepare ourselves for it by a course of Lenten seclusion, humiliation, and self-denial, in which we follow Christ, however humbly and at a distance. To read it otherwise will do us no more good than to read any fictitious story of imaginary sorrow. There is nothing so barren of spiritual or moral worth as the empty sentiment of emotion without action. It hardens the heart instead of softening it.

To use the Lenten season well is a preventive of that effect, because it is the voluntary bearing our cross and so following Christ in action and conduct, while we are reading and hearing of what He did for us. This is what I mean, when I say that Lent is a preparation for Good Friday.

"The argument that proved so effective with the Hebrews of the first century," says *The Watchman* (Baptist) of Boston, "was a demonstration that Jesus was the Messiah, promised in the Old Testament. The proof rested upon two main propositions, that the Messiah was to be in a conspicuous sense a sufferer, and that He was to rise from the dead. The Apostles contended that the career of Jesus completely met the requirements of the Old Testament Scriptures, and therefore He was to be received as 'The Anointed One.' Perhaps our later Christian teaching has not placed sufficient emphasis upon this argument of the first century. We are largely influenced by a tendency to regard the New Testament as quite apart from its historical antecedents, and to make our recognition of Jesus as the Son of God dependent upon our personal idea of what the Son of God should be. That line of thought is very cogent to many minds, and we are not in the least disposed to underestimate its value, but may there not be a great advantage in gathering from the Old Testament the prophetic conception of what Christ should be, and of reaching the conviction that Jesus is the Christ because Jesus so perfectly corresponds to the inspired thought of the Redeemer? From this point of view, we gain a glimpse of the profound interior unity of the two Testaments, which some appear to overlook or disparage."

Who enlarges his heart restricts his tongue.

COMMONPLACE.

By the Rev. Cyrus Mendenhall.

We sometimes thoughtlessly speak of some things as commonplace, in a disparaging sense.

On second thought we must concede that the best and most beautiful things come under that head. In our lives also this is true. The commonplace duties, the homely offices, include the essentials of life. The commonplace reveals a God. We need not wait for the exceptional or search the phenomenal alone to find Him who is nigh unto every one of us. The power of the Infinite is seen in the every-day sunshine as in an eclipse. He is as much revealed in the smooth on-going of the world as in the terror that comes of an unusual upheaval; in the gentle breeze and not alone in the tornado.

The commonplace things never tire us. Art wearies, but nature in lights and shades, her wondrous diversity, and everywhere grandeur is a constant source of joy. Who is it ever tires of birds, and brooks? And yet how common these are!

The God-sent Teacher, who was vested with authority, taught by commonplace illustrations, and by stories from ordinary life.

A commonplace seed, a common bird, an ordinary well, the frequent field; the usual dough and yeast, the lowly lily, all these and other things were made to carry lessons that led men heavenward.

Sickness, hunger, thirst, nakedness, and confinement are all too commonplace, but he who in the name of Christ does commonplace acts of kindness and of charity born of love to humanity, and prompted by the emergencies in each case, shall receive the Master's approval, and the reward of the faithful.

The best of life is commonplace, and all, though commonplace, is grand:

"A commonplace life we say and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day."

THE EVOLUTION OF THE FIRST VESTED CHOIR AMONG CONGREGATIONALISTS.

Shawmut's vested choir (Boston).

It became an accomplished fact on Christmas Sunday, but its evolution has extended over three years. First, a suggestion that the ladies lay aside their hats resulted in an agreeable change from the gorgeous flower garden effect produced by a collection of masterpieces of Boston milliners. The next step toward uniformity was the adoption of white waists and black skirts; and now, through the generosity of the music committee and a few others, black academic gowns have been provided for the women. Those for the men are expected to follow soon, including one for the organist, Mr. Dunham. Both Mr. and Mrs. Dunham have been sympathetic and helpful in bringing about the change. It has been received with unexpected favor, not one adverse criticism having been heard; and even the choir feel repaid for the sacrifice of individual taste in the interest of improved general effect. Shawmut is said to be the first church of the Pilgrim faith in New England to vest its choir, though several in New York and Dr. Bradford's in Montclair, N. J., have led the way. The choir of the Methodist Episcopal church in Newton Center, Mass., first wore uniform vestments on Christmas Sunday and added to the service a processional and a recessional.—*The Congregationalist.*

THE PRESENCE OF GOD.

The effect of the sense of the Divine Presence, to which each act of believing worship and prayer adds fresh strength, becomes manifest in singleness of aim. "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God," was the clear, direct motive by which the Apostle, whose habit of prayer in all its forms was so deeply rooted, cut a path for duty through all the tangle of complicated interests and compromises at Corinth. Too often, since that time, the motive has been perverted because it has been misunderstood. Men have thought that by worship, or action, or even ecclesiastical diplomacy they could make additions to the Divine glory. "*Ad majorem Dei gloriam*" has a meaning very different from that. Our duty, as we stand before God, is simply to reflect some rays, at least, of His holiness in the mirror of a soul from which all the dust of selfish interest, whether it be personal or corporate, must be carefully removed. But as the motive is brought to bear steadily upon life by the aid of prayer, we shall find that "in doing that for the sake of God which we commonly do for our own," sanctification will be attained. It is in this sense that common business becomes a path to God, and gains a character of strength and beauty all its own, because the light of the Divine perfection falls upon it.—Canon Wobledge, in *Prayer.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM

OUR LORD'S FAREWELL DISCOURSE.

FOR THE FIRST SUNDAY IN LENT.

Catechism: XI. Duty Towards my Neighbor. Text: St. John xiv. 6. Scripture: St. John xiv. 1-17.

THIS discourse was given in the upper room in Jerusalem, where Jesus had gathered His disciples for the Last Supper. Judas had just gone out. It was night. The time of His separation from them was drawing very near, and He seeks in His own loving way to prepare them for it. His friends, no more than His enemies, could follow Him (xiii. 33). He tells them the meaning of the impending separation in words which have been the comfort of all who have loved Him since that time. Indeed they were intended to help more than the eleven. We can take the comfort to ourselves.

I. He shows that the separation is necessary in order that (*a*) He might prepare a plan for them; (*b*) that they might do a larger part in His work; and (*c*) that they might have the Comforter.

II. Jesus is the Way to the place prepared for His disciples.

III. Love is the source of the obedience of His disciples.

IV. Jesus reveals God to us.

I. He well knew that the separation would be a sore trial of their faith, and He does all that He can to make it lighter. His words recorded in chap. xiii. show the necessity of His going away that His work may be completed to the glory of God. St. Peter's denial prophesied, shows, too, as typical of them all, their need of some larger help than He could give them in His present state. The argument of this chapter naturally follows. He first shows that His going is for their good. (*a*) *He goes only to prepare a place for them.*

We have spoken of Him as the Second Adam. It was as such that He was hewing out the way in which those who should be His spiritual offspring or children could follow. (Ask how we are made the children of Grace and born again.) When Christ in thus "going away" was raised from the dead, He was only the *first fruits* of them that slept. (Explain what first fruits are.) It was therefore because He in this way raised up the humanity which He had taken unto Himself, that all men who are obedient to Him and allow themselves to be joined to Him may be raised to that same place or condition.

(*b*) He also goes on to show them that not for the future only but also for the present life and world, His going away is for their own good (vv. 12-14). It is "because He goes to the Father" that they shall be able to do the works which He has been doing on the earth, and even greater works. Not *mightier* works, but more extensive in the number who should be visibly affected by them. But that was only because of their relation to Him. By His going away it was made possible for them to do anything "in His Name." That makes it clear that all this power was given them by virtue of their union with Him. As the Church is the visible Body of Christ upon earth, so it is by virtue of His Presence in her that she has power; but in a deep and true sense she is but doing the work that He did, and it is ever growing mightier and mightier. It is by the Church that the extension of the Incarnation throughout the world is being accomplished. It may be of interest to note the ever greater increase of the rate of growth. At the end of 1,000 years it is said that there were 50,000,000 people under Christian Governments. In 1500, 100,000,000—doubled in 500 years. In 1800 200,000,000—doubled in 300 years. In 1880 400,000,000—doubled in 80 years, or more gain in the last 80 years than in the previous 1800.

(*c*) Another reason there was why they should profit by His going away. He states it here (vv. 16, 17) and enlarges on it later on in this same series of farewell discourses, when He tells them plainly that it is expedient for them that He go away from them, in order that the Comforter might come unto them (xvi. 7). There He explains at more length that the Holy Spirit cannot come until He has gone away. We see now from looking back at the work of the Holy Spirit, how true His words were. The Descent of the Holy Spirit marks the birthday of the Church. They were commanded to wait after His Ascension until they should receive that Power from on High, before they should begin their work. We see, too, the change it made in the individual Apostles. Those who had forsaken Him when in danger, as well as St. Peter who had denied Him, never hesitated or faltered in their work after the Comforter came. Indeed their *boldness* is particularly noted (Acts iv. 13, 29, 31). The word Comforter does not mean what we mean by comfort now, in the sense of "soothing"; the idea meant to be conveyed is more like "Strengthener" or "Helper." The word "Comforted" is used throughout the New Testament to signify "strengthened." So the work of the Holy Spirit can best be described by *strengthen* or *confirm; i.e.,* make strong.

II. Jesus had told both His enemies and His friends that they could not follow Him where He was going (St. John vii. 34; xiii. 33). But He suggests that His disciples already know where He is going, and the way thither. St. Thomas says they know neither. He then tells them very plainly of both. He is going to the Father (v. 6 and xvi. 16). He had just told them that He would come again and receive them unto Himself. But they understood Him not. So now He points to Himself as "the Way, the Truth, and the Life." "Without the Way there is no going; without the truth there is no knowing; without the life there is no living. I am the Way which thou shouldst pursue: the Truth which thou shouldst believe; the Life which thou shouldst hope for" (Thomas á Kempis).

Jesus is the only Way that leads to, and all the Way to, the Father. There is truth in all great religions, but it is partial. They all fail in saving men from sin. It is the Faith of Jesus that has changed the world. The Cross of Calvary is the point in time which marks the great change which came over the world, by which it is being made over into a new world which shall be complete when at last the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever (Rev. xi. 15).

For the individual, Jesus is the Way, because it is only by being obedient to Him, by being joined to Him in Baptism (Catechism II.), by feeding upon Him (St. John vi. 57-58), and by living in holiness and purity by reason of our union with Him (I. St. John iii. 3, 6, 9), that we come to the Father in Heaven. Therefore truly, *Jesus is the Way.*

III. As a practical help to them, He points out the source of their ability to do their part in what He asks of them. *"If ye love Me,* keep My commandments." "He that keepeth my commandments and doeth them, he it is that loveth Me." Many such words spake He unto them. They did not understand what He meant by going away, and by His other words of farewell, but He asks them to do whatever He asked, because of their love for Him. It is still the all powerful way to do His will. Only the brave and the strong can do right from a sense of duty, but any one can and will do many hard things for one they love, and count it not a task, but a pleasure. *So the way to do God's will and obey His commandments is to learn to love Him.*

IV. And that is now forever made easy, because we have seen Him and know what He is like. St. Philip was a practical man like St. Thomas, and he wanted to see the End toward which they were going, that he might be absolutely sure. Then Jesus told him and the disciples the greatest and grandest truth of all: "He that hath seen Me hath seen the Father." Yes, *Jesus is the Revelation of God to us.* In Him we see the character of God. We see how God loves us. In Him we learn to know God. Men could never understand God's dealings with them until Jesus came and showed them that pain and sorrow and suffering were not a sign of God's anger but of His love. And He showed them, too, that the way to the Father and to victory over the world is by perfect obedience to that loving Father by doing His will.

SOME PEOPLE like to flatter and some like to receive it. Saying things we do not mean, uttering meaningless nothings, is insincerity, and what is insincerity but untruthfulness? Be not deceived by the lips of the flatterer, the honeyed words may be only a concealed arrow intended to blind the eyes.

SOMEONE said of life that it consisted of two heaps—one large one of sorrow, and a small one of happiness; and whoever carried the very smallest atom from one to the other did God a service.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

DR. McKIM VS. CATHOLIC PRACTICES.

To the Editor of The Living Church:

THIS is written with the hope that replies to Dr. McKim are still in order. They are needed, not because his positions and arguments are strong, but because as stated they may mislead or perplex many whose training and knowledge do not enable them to criticise his *dicta* adequately. He first proposed to the public certain questions covering a very wide field of discussion, framing them in a way which involved presuppositions largely false, and then complicated matters still more in his attempts to reply to Dr. Mortimer. It is of course impossible to treat the points referred to at reasonable length in a public journal, but it may be feasible to discuss part of them with some degree of fulness, passing over others with only a few remarks.

At the basis of the whole discussion lies of course the use of the word "Catholic." It is a question not so much of the exact definition of that word as of its legitimate range of application. The strictest and most authoritative application of the word is that made in the Creeds, where it is applied by the Church to herself, and expresses one of her four great Notes, interdependent with and yet distinct from those of unity, sanctity, and apostolicity. It belongs then in the strictest sense to the Church herself. But it is also applied secondarily and quite legitimately to all that in its turn belongs to the Catholic Church. Her Faith, her Creeds, her Sacraments, her liturgies, her practices, her clergy, her buildings, are all appropriately called Catholic, though some of these are essential, some variable, some merely transitory. Preëminently, next after the Faith, Orders, and Sacraments, may that be called Catholic which is found at any time established throughout the whole Church. If practices which prevail throughout the whole Church are not to be called Catholic, what more appropriate epithet for them can be found? A practice which has once become universally established throughout the whole Church and still exists is Catholic. Every century that it can be traced back only adds to a proof of its Catholicity, quite sufficient already.

What is a religious practice for the purposes of this discussion? It is the use of certain corporal acts, postures, or gestures in worship, which have become matters of established custom in the Church. These are of course connected with and intended to express religious faith, love, reverence, and worship. But they are in themselves distinct from that which they express. They are a kind of bodily language for certain purposes, comparable to the articulate language of our organs of speech. While they are far less detailed, subtle, and accurate in expression than vocal language, yet there is at least an analogy. Now take vocal language and see how far Dr. McKim's contentions might be made to apply to it. The Catholic Faith has always been held from the beginning, but has it been always held in the same words? If not, does that prevent Catholic definitions of Councils of the fourth and succeeding centuries from being Catholic, because terms were used in them unknown to the first, second, or third century, or used in a different sense? By sufficient analogy a practice may be Catholic, even if post-Apostolic. On Dr. McKim's principles, is the observance of Christmas Day certainly a "Catholic" custom, or not?

Before turning to Dr. McKim's original questions in detail, let it be said that nothing is easier than to confuse matters hopelessly by citing opinions from modern writers of more or less repute. However much esteemed they may be, and however much they may otherwise deserve esteem, when shown to be in the wrong both the writer quoting and the writer quoted only incur discredit. As regards the Fathers of the Church, the case is widely different. They have a far greater authority (1) as historical witnesses; (2) as representing the Catholic Church while still undivided; (3) as men to whom the whole Church pays distinguished reverence—to not a few of them as men of both Catholic orthodoxy and transcendent intellect, to many of them as canonized saints. Dr. McKim has already been answered *ex abundante* as to St. Vincent of Lérins. I should only like to call special attention to the fact that his own quotation from the fourth chapter of the *Commonitorium* does not go to prove his point at all. A "new corruption" is not an established and orthodox usage, and "to invade" is the act of an enemy. Invasion is not victory, much less permanent conquest and possession, still less is it voluntary and unquestioning acceptance.

Eucharistic Adoration. As to this first and especially important point, it has to be borne in mind that a religious act has always to be explained by the belief and intention of those using it. If a man or Church believes in the "Real" Presence—in the presence of the *Res*, that is, of the *Res Sacramenti*, the Body and Blood of our Lord in the Holy Communion (and this is the doctrine of our own Church, as of the whole Catholic Church, and that of the Fathers)—then it is absolutely unreasonable and unjust not to understand an act of worship made by an orthodox believer on approaching the Sacrament as primarily directed to the Body and Blood of our Lord there present, and St. Cyril of Jerusalem, as we shall see, so understands it. It necessarily involves more than that, but it involves, first of all and necessarily, that much. And such an act of worship, as made to a part of the Human Nature indissolubly joined to our Lord's Divine Person, is logically and properly an act of Adoration in the highest sense, an act of *Latria*, or Divine Worship.

And here the general reader, as not specially or sufficiently trained in Catholic theology, needs to be warned against certain kinds of argument often employed by Protestant writers in trying to weaken the effect of passages from the Fathers plainly teaching the Real Presence and Adoration of the Eucharist. Such arguments always either suppose that Catholics understand (*salva reverentia!*) the reception of the Holy Communion to be a mere bodily eating of ordinary flesh and blood, or else take the word *"figure,"* applied to the outward part of the Sacrament, as denying the presence of the inward part, our Lord's Body and Blood—and then proceed as if the Fathers did not believe in the Real Presence. Or else they take passages referring to those who eat unworthily as if a communicant's unworthiness prevented our Lord's Body from being sacramentally present.

These methods of argument only represent the Fathers as contradicting themselves, when no contradiction exists. No intelligent Catholic believes that reception of Holy Communion should be a mere bodily act, or that what we there receive is ordinary flesh and blood, and not the Body and Blood of Christ, the God-Man, present after a mysterious and supernatural manner, and effectual for us and in us in a mysterious and supernatural way.

It is very strange that these confusions of thought and argument should be possible when the very Church Catechism which we teach our children clearly distinguishes in the unity of the same Sacrament the outward and visible Sign from the inward and spiritual Grace, the Body and Blood, and also distinguishes "the benefits whereof we are partakers thereby," the *virtus Sacramenti*. Rightly understood, the outward part is a figure or type both of our Lord's Passion and also of His Body and Blood, present and not absent.

As to St. Augustine (on Psalm xcviii.): *"Ipsam Carnem nobis manducandam ad salutem dedit: nemo autem illam Carnem manducat, nisi prius adoraverit,"* all usage of Latin grammar, and common sense compel us to answer to the question, "Adore what?" the object of the main clause on which the condition depends, and a thousand Jeremy Taylors cannot alter that. (By the by, does Jeremy Taylor write *"adoravit?"*) If I say, *"Bis dat, qui cito dat,"* do I mean, "He gives one thing twice, who gives another thing quickly?" Did Cæsar's *"Veni, vidi, vici"* mean "I came to one enemy in Asia Minor, I saw another enemy in Egypt, I conquered a third enemy in India?" Dr. Mortimer has moreover shown from the previous context that St. Augustine is undoubtedly speaking of our Lord's Flesh, adored and eaten. The other passages from Theodoret, St. Chrysostom, and St. Ambrose are also all express and unanswerable.

As regards the passage from St. Cyril of Jerusalem, which Freeman vainly tries to put aside, of course there is no clinometer by which true worship can be measured through varying degrees from a slight inclination to complete prostration, but it is evident that when standing was enjoined (Canon XX. of First Nicæa) as the posture of prayer on Sundays and from Easter to Pentecost, the act of bowing down on approaching

Holy Communion had special reference to the Sacrament. Kneeling was regarded as especially a penitential posture. Canon Trevor's argument from our own use is therefore quite misleading. St. Cyril says (*5th Catechesis* on the Mysteries, xxii.) —I will go direct to the Greek, and do not care to cite a translation capable of such inaccurate flippancy as "with an air [!] of reverence and worship"—St. Cyril says: "Then after thou hast communicated thyself of the Body of Christ, approach also to the Chalice of His Blood, not extending thy hands, but bending down, and, in manner of adoration and religious worship, saying (the) 'Amen,' hallow thyself, receiving also of the Blood of Christ." As an argument has been made from the dependence of τρόπῳ etc., on λέγων, it ought to be pointed out that this again is only a dependent part of the sentence, a third participle, co-ordinated with the first and second, all three explaining the right way to approach the Chalice and receive, and that accordingly the word *"Amen,"* used as St. Cyril says to express adoration, shows the reason of the bending down. I have translated "bending down" rather than "bowing," because the latter rendering limits the meaning of the Greek verb unfairly and is to us too suggestive of ordinary salutation. Again, "reverence" for σέβασμα is far too vague. In all the passages cited by dictionaries, indices, etc., that I have been able to verify, it means either an object of worship (its proper and strict meaning, as the form of the word shows) or relates to *divine* worship, that is, it is "reverence" directed to an object of worship. But the principal point is, what was this *"Amen"*? It was the *Amen* to the words of administration, and these, as far as is known, were for the one kind, "The Body of Christ" (*Response,* "Amen"); for the other, "The Blood of Christ, the Cup of Life" (*Response,* "Amen"). Now St. Cyril says that this word of assent, *Amen,* was said in (the) manner of adoration and religious worship, and, as it was an assent to the words, "the Body of Christ," "the Blood of Christ," this word *"Amen"* of Eucharistic Adoration also interprets the accompanying act of Eucharistic Adoration. And St. Cyril's doctrine as to the Real Presence is most express and emphatic. While he speaks of the Jews as misinterpreting our Lord's words, St. John vi. 53, of "flesh-eating," he nevertheless affirms the Real Presence again and again. "As He Himself then declared and said concerning the Bread, 'This is My Body,' who shall dare to doubt any more? And as He Himself affirmed and hath said, 'This is My Blood,' who shall ever be doubtful, saying that It is not His Blood"? "Is He not worthy of belief, having changed wine into Blood?" "Do not then regard the Bread and the Wine as mere [bread and wine]. For they are the Body and Blood of Christ, according to the Lord's Declaration. For even though sense suggests this to thee, yet let faith confirm thee. Do not judge the matter from taste, but be fully assured by faith without doubt that thou hast been deemed worthy of the Body and Blood of Christ." "Having been fully assured that the seeming Bread is not bread, even though so apprehended by the sense of taste, but the Body of Christ, and the seeming Wine is not wine, even though taste will have It so, but the Blood of Christ . . . establish your heart, receiving of It as a spiritual thing." And he even says, "Having hollowed the palm of thy hand, receive the Body of Christ, responding 'Amen,'" and talks of the "touch of the holy Body." Surely this cannot possibly be the language of one who believed that our Lord's Body and Blood are *not* present in the Blessed Sacrament, but absent and in heaven only. And in the very next section after that containing the last two quotations, St. Cyril says, as quoted above, "Then . . . approach also to the Chalice." And yet Freeman, professing to believe in the Real Presence of the Body and Blood, holds that they should be worshipped only as being in heaven, and has the—I do not like to use such words as "hardihood" and "effrontery"—has the *irrationality* to say that acts of adoration which took place in parts of ancient liturgies after consecration and before communion were "not addressed to the Elements" [a very ambiguous "To," and a very misleading form of statement], "or to *any Presence of God or of Christ on earth,*" and refers to the above passage of St. Cyril as *"only* to the effect that the elements are to be received in a posture of adoration." (My italics.)

As regards the exaggerated importance that has been attached to the authority of Freeman, we are quite free to confess that his *Principles of Divine Service* is a book of very considerable value, but the part that relates to the Holy Eucharist, while containing much that is excellent both as regards doctrine and liturgies, is marred by a persistent endeavor to show that our Lord's Body and Blood are not to be worshipped in that Sacrament. His arguments to this effect are so tortuous and he is so careful to surround much of what he says in a cloud of qualifications, that it is difficult to discuss them except at intolerable length. But he does say expressly (*Introd. to Part II., p.* 168): "The Body and Blood of Christ, present (according to the mysterious mode of His existence) on the altars of the Church, do indeed carry with them an especial Presence of His Divinity, else would they not be what they are. But this in no wise enforces proper worship, as distinguished from reverence, either of Them or of the Divine Presence attaching to Them." A *Divine* Presence which is only to be "revered," and not "worshipped"!—an *"especial* Presence of His Divinity" (not merely God's Omnipresence), and not to be worshipped, but only "revered"—a Presence, not absence, of the Body of God Incarnate, of a Body inseparable from the Divine Person, and not to be honored with divine worship! Can such theology as that command an intelligent Catholic's assent or respect?

As regards the value of Freeman's judgment, it must be said that there is more than one dubious and curious theory in this work. And what are we to think of the good sense, not to say reverence, of an author who could write (Part II., p. 85, note): "In order to induce it [a sacrificial victim] to nod, and thus to attest its willingness, they [the pagan Romans] poured water *into its ear,* and sometimes barley. There surely must be some connection between this and the much controverted passage in Ps. lx. 6, Heb. x. 5, "Sacrifice and burnt-offering Thou wouldest not, but mine ears hast Thou opened . . . lo, I come to do Thy will, O God"?

As regards his use of liturgies, he makes it an important point in his argument that the "Prayer of bowing of the head" and a profound prostration *"take place before the elevation"* of the Eastern Liturgies (his italics), and yet one of his authorities (Introd., p. 173), the Coptic St. Basil (Neale, *Introd.,* pp. 640, 644) has bowing and prostration *after* the elevation. There are in these liturgies repeated acts of adoration, some designated to God or to one Divine Person, some to the Sacrament, and sometimes these are connected in the same passage, as is only right and fitting. The act of adoration referred to by St. Cyril (v. 22) is that of the individual lay communicant, who, having just received the Lord's Body, is about to receive His Blood. It is not touched by Freeman's references to the liturgies, and his attempt to dismiss it in a foot-note (Introd., p. 184) is an evident failure.

As regards Freeman's much praised learning, it did not prevent him from giving to the Latin and Greek words, *Sancta Sanctis,* τὰ ἅγια τοῖς ἁγίοις, the impossible rendering (Introd., p. 175, see Part II., p. 375): "The Holy (Things) are lifted up to the Holy (Places)"—a translation that would disgrace a schoolroom—a translation moreover quite different from both St. Cyril's and St. Chrysostom's explanation of these words—and solemnly adding to this the plea that the rendering "holy things are for holy persons" would require ἅγια ἁγίοις. Of course it means "the Holy Things [the Body and Blood] are for (the) holy persons"—Christians in a state of grace. Had Freeman never studied any school grammar on the Greek article? Had he never heard of the generic article?

Freeman's central fallacy in his whole argumentation as to Adoration of the Sacrament is the inveterate Protestant fallacy of introducing *only* or *not* openly or by implication into an argument and reasoning as if the affirmation of one truth were the denial of another truth. Our adoration of our Lord and of His Body enthroned in heaven is no argument against our adoring Him and His Body in the Sacrament, nor is our adoration of Him in the Sacrament in any way inconsistent with our adoring Him in heaven. Moreover, on the Cross our Lord, the God-Man, offered Himself to God, the Holy Trinity, offered His human Death to all the Divine Persons, His own Person included, and thus in the Blessed Sacrament, we both worship Him, the God-Man on the Cross, and worship Him, worship the One and undivided Trinity by joining our worship to that which He on the Cross offered to God in heaven.

We must perforce be very brief as to Dr. McKim's remaining points, but with your permission, Mr. Editor, will take them up next week. Leighton Hoskins.

Philadelphia, Feb. 9, 1903.

To the Editor of The Living Church:

MAY I, though from afar, put in a few words relative to the controversy which Drs. Mortimer and McKim have waged in your columns?

My contribution to the matter will be limited to the presentation of some words which tend (as I think) to throw some light on the subject of Eucharistic Adoration.

I have among my books one written by a French Jesuit,

Père Nampon, more than fifty years ago. It is a study of Tridentine doctrine, which he offers as a means of re-uniting all Christian communions. It is valuable because it is, in itself, clear, and because the writer explains the full meaning of every controverted phrase, so that you know what his terms mean. At the end of the work he puts the Tridentine Symbol, and under each article he adds notes under the two titles, "Development of the Catholic Doctrine" and "Errors Condemned," taken from a little work issued by the theological faculty of Louvain, called *Professio Fidei Catholicae ex sacra Scriptura et antiquitate illustrata.*" To these he adds a third series of notes, under the title, "Opinions Not Defined," drawn from Veron's book, *"De Regula Fidei Catholicae."*

Now, under the head of *Questions not defined,* he says—(I translate literally):

The true presence, real and substantial, of the body, of the blood, of the soul, and of the divinity of Jesus Christ being admitted, we may say, without wounding the faith, that this body, present under the Eucharistic symbols, is *spiritual* (italics *sic*); and that Jesus Christ Himself is found there as a *life-giving spirit*, according to the sense which the Apostle gives to these words (I. Cor. xv. 4). We may say, with Vasquez, that the body of Christ is there "altogether in the whole, and altogether in each part," as if He was *spirit;* that it is present in a *spiritual* manner, and not in an animal or bodily manner. We may say that it is received *spiritually* or in a *spiritual manner*, and not *carnally* or in a *carnal manner.* It cannot be said that the body of Jesus Christ is, in the Eucharist, seated, extended, erect, greater or less than such and such a body, or as He Himself is seated in heaven; or that it has the dimensions it had on the cross; or that it is there as in *a place.* It is not of faith that it is present with its quantity or extension. It is to speak a language rather inexact than conformed to the Faith to say that by the consecration it is produced *anew*, or *brought there* or that it comes down from heaven upon the altar, as if it quitted heaven and traversed the atmosphere. It is not of faith that the bread and wine are destroyed (*Anéantis*).

Adoration.

It is false and calumnious to say that we adore any other thing in the Eucharist than Jesus Christ veiled under the species of bread and wine. The adoration which we render to the Holy Sacrament is an *absolute* service in so far as it has for object Jesus Christ present under the symbols; it would be a *relative* reverence if it regarded the symbols themselves, which by consecration have become inseparable from the body of Jesus Christ. It could then be said of this *relative* reverence all that we say about the worship of images; but we can deny that we were rendering any worship whatever to those eucharistic symbols. If it should occur that we say we adore them, it would be by *synecdoche.* We adore Jesus Christ in the Sacrament of the altar, as we honor the King covered over with his mantle or borne in his carriage.

Thus far Père Nampon. It seems to me that, the Real Presence of our Lord in the Eucharist being granted, some adoration rising from the direct act of faith in that Presence is inevitable. It may take various forms. Here in Tokyo I sometimes have a chance to go to the Russo-Greek Cathedral for the Liturgy. The service itself as most solemnly performed by that truly Apostolic man, Bishop Nicolai, is sung in the usual Russian manner, by a numerous choir—no organ or other instrument—and in Japanese. After the consecration, the Holy Doors are opened for a brief space, and the Bishop and attendant priests and deacons make an act of adoration, very different from the Western, but no less intense. They pass the altar one by one and *kiss* the sacred gifts. Bishop Nicolai tells me that this sort of Eucharistic Adoration goes back to the very beginning, long, long, before Transubstantiation was formally decreed.

CHARLES F. SWEET.

Tokyo, Jan. 19, 1903.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

MAY I ask for a little space for comment on the recent letter of the Rev. Hunter Davidson, and on many similar expressions as to a change of name which one now sees and hears? They all indicate what is really a radical mistake in regard to the proposed change, viz., that *it is some recent change in the Church which justifies or suggests the change in her name.* And these writers and speakers all proceed to question whether there is any such change in the Church, or whether it is as yet sufficient to justify the change of name. They urge that there are certain things that we must *do* before we can call ourselves "The American Catholic Church." We must, according to your correspondent, be "better as a Church"; we must "lift the character of her membership to a higher plane." Others throw out hints about our "failures," our "smallness," and so on. Since when have these points been made tests of Catholicity? A prominent leader of our Church has recently said that we must take a different attitude on the divorce question before he will favor a change of name. Astounding! Is it then argued that our Catholicity hangs upon our attitude on the divorce question? Do "views" on any subject short of the faith itself settle the matter? Does Catholicity depend upon anything that we can do or fail to do in the way of this or that Christian activity? I believe that every intelligent Churchman would answer "No!" to this point-blank question; yet we are constantly met with arguments which fail to keep it in view. This Mother Church of ours is, at the present moment, either Catholic, or she is not Catholic; the tests for determining the matter are simple and easily applied. Has she preserved the ancient faith in its integrity, and does she testify to it by the ancient practices which symbolize that faith? Has she retained the Apostolic order of the Church unimpaired? Does she stand for unity? Does she teach and foster holiness? Surely no one within our borders would be willing to give a negative answer to any of these questions. Then, according to the standard of all the ages, she *is* a branch of the Catholic Church.

But, if this be true, why should we hesitate to proclaim it? How can we, with clear consciences, hide it or refuse to proclaim it? It seems to me that for the most part, the reasons which are advanced in favor of the proposed change of name are superficial, even trifling. The arguments most put forward have reference to this or that advantage that we would reap from the change; but I submit that this is not at bottom a question of expediency, but of *morals.* We ought to call ourselves the Catholic Church because we *are* the Catholic Church; to tolerate any other designation is to tolerate a falsehood; to maintain among ourselves that we are Catholic and yet to say to the world that we are something else, is to tell an untruth. To fail to present ourselves to the world with our true name written upon our forehead is to misrepresent the Church, to be recreant to it and to Him who founded it.

It is undoubtedly true that we are not the only branch of the Catholic Church in this country—there are the Roman Catholic and the Greek Catholic Churches caring for those children of theirs who have come in such numbers to our shores. So we gladly modify the name by prefixing the word "American" to distinguish us from those great communions and to emphasize the fact that our branch of the Church is the only one not exotic here, not acknowledging a foreign allegiance. This word also brings out the idea that our Church is naturally—by descent, by priority, by constitution—"The Church for Americans," as Bishop Brown has so admirably shown in his book bearing that title.

The proposed name, then, is carefully framed so as not to over-state the truth. Dare we continue to under-state it? Will anything that we may achieve in fervor, in methods, in numbers, give us any better right to this name than we already have? Numbers was never before made a test of Catholicity; let us remember that there was a time when the whole Church was comprised in a little group of men assembled in one city, and that it was none the less the Catholic Church. Let us remember how insignificant in numbers was God's ancient Jewish Church. We think too much of numbers in estimating the success of our work. Is there no mission for us except to make vast numbers of converts? Many of us think that to hold in trust the whole of the ancient faith and order, having it ready for the great united Church when that shall come, is our true and glorious work. The breaking down of sectarianism is proceeding with astonishing rapidity and the time of synthesis draws visibly near. Let us not lose sight of the great part we have to play in that process. We are not idle, as some of our clergy seem to intimate. We have a rate of growth beyond that of any religious body in the land. In the proportion of gifts per communicant we stand at the head of the list. We have an influence vastly greater than our numbers would indicate; our ways are admired and adopted on all hands by those whose fathers hated them. We may well lament our shortcomings, we may well try to mend them; but let us not allow them to blind us to our true position as the American branch of the Catholic Church. And let us not dare to conceal that position by the deliberate retention of a name which seems to have been fastened upon us by accident, which the Church never adopted, which it once formally refused to adopt. Let us change the name—or rather let us for the first time formally take a name—but let it be for no reason of expediency, but rather because we have at last come to realize that we are by chance sailing under a name which misrepresents us, which obscures the truth, which tells a falsehood.

Toledo, O., Feb. 5th, 1903. LOUIS E. DANIELS.

THE CHURCH BUILDING FUND.

To the Editor of The Living Church:

INASMUCH as the recent finding of fault with the American Church Building Fund Commission may do harm to the trust committed to its charge, the Trustees of the Fund deem it incumbent upon them to reply.

The chief criticism seems to be based upon the fact that the Church contributes so small an amount annually towards the Fund, that the necessary expense of carrying on its work bears an undue proportion to the result accomplished.

In the first place, the expenses of the work do not come out of the contributions to the Fund, but are paid out of the income from the Fund.

Every dollar that has been contributed to the Fund is in it now.

In the next place, the Trustees have to say, that quite an expenditure is necessary properly to carry out the plan of this Trust Fund, which plan the General Convention established and has repeatedly approved, and which has been commended to the Church's support by more than one hundred Bishops over their signatures.

It is necessary to have a paid Corresponding Secretary and an office, which last is hired from the Church Missions House, and helps to support it, and the ordinary office expenses.

It is necessary to have a competent legal adviser, as the Trustees have to face questions of law, not merely as to their duty under the laws of New York, but also in the different states of the Union with which they have to do. Then there is printing to be done to make their reports to the Church.

Again, if the people of the Church would support the Fund as liberally as they could, the disproportion complained of would disappear. The Commission could then give more largely without increased expense. If then the disproportion as to results continued, the demand for the Fund would appear to be less than is supposed, and efforts to increase it might slacken.

It does not seem right, however, to visit the shortcomings of the Church upon the gentlemen who are simply carrying out the duty laid upon them by the General Convention. They are not executing a scheme of their own, but are serving the Church, at its request, to the best of their ability, with their time, thought, and money. Trustees, past and present, have shown their satisfaction with the work by contributing generously to it in money.

If the Trustees are not competent or faithful, let the next General Convention get new ones; or, if details of expenditure are found fault with, communicate with the Commission, which is as anxious as any one to avoid unnecessary expense. To attack in the press, on such details, a work so long and so formally commended to the Church by its most representative body, hardly seems fitting, especially on the part of members of the clerical order.

To those who have been long connected with the work, it is well known how difficult it has been to make it understood that the execution of the Trust is along lines quite strictly prescribed by the General Convention and that the Trustees have not had a perfectly free hand. They have often been regarded much as ordinary money lenders, whereas the great duties laid upon them have been the establishment and maintenance of the Fund and the erection of churches.

The result that has been achieved in building-up and preserving so considerable, and so lastingly useful, a Fund, which has already aided in the erection of over 550 churches, is one on which the Church is to be congratulated and one which certainly seems to justify the creation and maintenance of such Fund.

We submit here paragraphs 2, 3, and 4 of the Resolution of the Board of Missions establishing the "American Church Building Fund Commission," and the "Church Building Fund," adopted October 25th, 1880:

"2. There shall be created a permanent fund, to be called the 'Church Building Fund,' the principal of which shall be preserved intact and properly invested, and the income of which shall be devoted to aiding in the erection of churches in places where such assistance shall be necessary or expedient.

"3. It shall be the duty of the Building Fund Commission to use all proper means in their power for the formation and increase of said Fund, to have the charge and custody thereof, to invest the same as shall seem to them most prudent and expedient, and apply the income thereof in aid of the building of new churches, as they shall deem proper, provided that not exceeding Five Hundred Dollars shall be donated to any one church for such purpose.

"4. Said Commission may, in their discretion, loan portions of the principal of said Fund to aid in the erection of churches where such assistance is desirable, *provided that*, in every such case, the church so aided be otherwise entirely free from debt, that the loan shall not exceed one-third of the value of the property loaned upon, shall be payable in instalments in not exceeding five years, with reasonable interest, and shall be secured by a bond and mortgage or deed of trust, which shall be a first lien on said property."

George Worthington,
Wm. G. Low,
Henry Anstice,
J. Newton Perkins,
Committee.

CLERGY RELIEF FUNDS.

To the Editor of The Living Church:

WITH reference to the valuable suggestion made in your issue of Jan. 10, 1903, by the Rev. R. A. Heath of St. Joseph La.:

That each clergyman should contribute at least $5.00 a year personally to this Fund, by which means he calculates $30,000 a year would be gained for this object: I desire to ask, through your valued columns if permitted, why it is not possible for each Bishop so to regulate the Canons of his Diocese that one of the absolute conditions of admission to Holy Orders should be the payment personally of $5.00 a year to the Aged and Infirm Clergy Fund?

This manifest duty would thus be put upon a firm basis and the continual, but under present conditions requisite, appeal for help would no longer have to be made.

Charles B. Fosbroke.

Grace Church, Jamaica, Lion Co., Fla.

THE TITHE DURING LENT.

To the Editor of The Living Church:

AT A LATE meeting of the Church Clubs in his see city, the Bishop of Pittsburgh spoke of the tithe being Scriptural and having the Divine imprimatur. The Bishop of Massachusetts has also advocated this lately and favored its general adoption in the Church. It is indeed encouraging not only to those who thus practise systematic giving, but to those who believe in it, while not as yet acting upon the belief, that our chief pastors are coming out in the right way on this important matter, but like as in the burning questions now and to be before the Church, the great need is for the Bishops to speak in the form of a charge and thus let their message go forth *ex cathedra.*

The general bearings of the subject of the tithe and its Scriptural warrant cannot now be considered. It means a giving of the tenth of one's income to religion and charity. The Jews followed it as a Divine command, and while their national proverb, "Pay tithes and get rich," is not always strictly carried out, it yet remains to be disproved that in any age of the world those acting on the law of systematic giving have prospered more than if they had not. Christ inferentially commended the tithe when He told the Pharisees who were scrupulous to tithe everything, "These ought ye to have done."

Why cannot all the members of our communion give this a trial during the coming season of Lent? How the mission work of the Church in our new possessions and at home would be stimulated; but the consequences would be far reaching upon the members thus giving. Judging from all human experience in the matter, those beginning it during Lent, would continue it the rest of the year, not only on the ground of obligation, but from the temporal prosperity and spiritual peace that would follow. Those not quite understanding how to apply the principle of the tithe, could refer to the Bishops, and many, no doubt, would make them their almoners, knowing that their gifts would thus go to the best purposes.

A gentleman in Chicago, a Presbyterian who has spent thousands of dollars in printing and circulating literature on this subject, in summing up arguments, claims that General Councils have given the tithe their approval, specifying those which have recommended it. If this is the case, it appears in the light of a Catholic obligation as well—in fact this should settle its Christian warrant, as an obligation cannot well be Catholic without being Christian. Viewed from every standpoint, it appears that there is nothing that can be said against during the time specified giving the tithe a fair trial, while its deeper spiritual import must be generally apparent. (I. Chron. xxix. 14; I. Cor. ix. 11.)

T. A. Waterman.

Literary

Religious.

Comparative Theology. By J. A. Macculloch. London: Methuen & Co., 1902.

This volume belongs to the *Churchman's Library*, edited by J. H. Burn, B.D.; and, although we dissent most decidedly from two of its important propositions, we regard it as one of the most valuable of the whole series to which it belongs.

The purpose of the book is to show by many comparisons that the chief truths of Christianity are also to be found in other religious faiths, although in fragmentary and distorted forms; and that in Christianity what has been held elsewhere defectively and in improper connections is brought together in just proportions and in relations which are true, living, permanent, and suited to the needs of all races and conditions of men. In this sense he describes Christianity as the absolute and final religion. We of course agree with him, and believe that on such a basis his comparative method is sound and helpful. It amply vindicates his contention that God leaves no race to utter darkness. The Light which lighteth every man that cometh into the world has caused the germs of many Christian truths to appear in the minds of the heathen; and these truths undoubtedly prepare those who sit in darkness to see the great Light of the Gospel in due season.

But Mr. Macculloch goes farther. He fails to distinguish sufficiently between religions and the truths which are more or less defectively embodied in them. Accordingly he seems to regard other and non-biblical religions, *qua* religious systems, as in line with the development of Christianity. We reject such a view absolutely; and the analogy of animal development which he employs to illustrate his position really makes against it. Just as there has been, according to the accepted views of biologists, but one line of animal development which has produced man—all other lines of descent turning off and becoming incapable of reaching the human goal, in spite of their exhibiting many parallels to human anatomy—so there has been but one line of religious development which has had Christianity for its goal. The Mosaic dispensation was in line with the Christian, and was, as such, fulfilled by Christ and Christianity. This can not be said of other ancient religions. Their lines of growth point elsewhere, and this is why we call them *false religions*. And we do so in spite of the fact that they preserve traditional elements of truth which, when purged of corruption and brought into their right connections, are seen to be contained in the Faith of Christendom.

The other mistake which our author has fallen into is quite too common in our day. He regards the difference between what he terms the "inspiration" of non-Christian sacred books and that of the Bible as one of degree only. Yet, when he quotes Newman with seeming approval as saying that "but a portion [the Christian] of the world has enjoyed an authenticated revelation," he gives away his position. What the Church has always meant by calling the Bible inspired is not that it contains truths which have come somehow from God—that is true of all devotional literature—but that the Bible *as such* has Divine authority. It is the divinely warranted vehicle of authentic revelation. All other literature must be valued according to its merits simply, whereas to prove with sound exegesis that any teaching has scriptural authority is equivalent to showing that it has Divine authority. Such authority does not admit of degrees. It is ever absolute, if genuine. The sacred books of other religions, considered as books, simply do not possess this authority. That is they do not possess the inspiration attributed to the Bible at all.

But these mistakes, serious as we consider them to be, do not alter the fact that Mr. Macculloch's survey of the Christian truths which lie buried amidst the grotesque elements of alien faiths, is most valuable and helpful to one who would seek to ascertain the foundations upon which the Christian faith may be built in the minds of the heathen. The work is exceedingly well done.

FRANCIS J. HALL.

Meditations for the Passion Season. Translated from the German by Charles E. Hay, D.D. Philadelphia: The Lutheran Publication Society. Price, 75 cts. net.

To the Churchman who chances not to have come much into contact with devout Lutheran Christians, this book will be somewhat of a glad surprise. "It covers the Passion Season, and is intended to be of use in the private devotion of the Christian, to direct the family worship in the home, and to aid in the public service of the churches during the Lenten time."

The Scripture readings are skilfully chosen. They are not selected at random, nor from the standpoint of the individual Christian in warfare, as most Lenten readings are, but present rather "the eternal High Priest in His glory, and the sacrificial offering rendered in His bitter sufferings and death." The meditations, which are expository and devotional, contain much to strengthen the spiritual life. The prayers are singularly beautiful, one for each day, the underlying theme being the Christian heart's response of love to the divine love manifested in the Incarnation and "the Sacrifice of the Death of Christ."

This book will be extremely useful among those for whom it is intended, and its helpfulness might well extend beyond the bounds of its expected influence. E. W. W.

The History of Christianity from St. Paul to Bishop Brooks. A Manual for General Reading and Use in the Sunday Schools. By the Rev. W. E. Gardner. 12mo, 210 pp. New York: Thomas Whittaker. Price, 50 cts. net.

A brief handbook of the History of the Church for families and Sunday Schools has long been needed. It is still needed. The Rev. Mr. Gardner's peculiar command of the English language and of the facts of ecclesiastical history is plainly seen in the following quotations: "This book tries to fulfil [?] the newer system of teaching." The "early Christians recognized that Christ did not leave His Gospel to be proclaimed by everybody, although He wanted every man, woman, and child to be disciples. What is every one's business is no one's business, thus [?] Christ especially called the twelve to Him." "*Baptism.* . . . Such a sacrament performed [?] as Christ commanded." "*The Lord's Supper.* And lastly Christ instituted a special service by which His followers could worship. . . . This service was very important to the early Christians, and should be to all Christians of all times, because commanded by Christ Himself who put a special emphasis upon it. . . . In spite of these provisions for the definite expression of the new religion, the early Christians would look back to the mother [?] religion." "In the destruction of the Temple there came to an end the Jewish nation that formed the centre of Old and New Testament time" [?]. "It is interesting to remember that the career of the Church as a legal institution was started by 'two vigorous practical lawyers and politicians.'"

"*Creed.* While the Romans [*i.e.*, pagans] effected the organization of the Church, they also effected its faith." "We must think of the organization and Creeds of the Church as the outcome of Roman [*i.e.*, pagan] influence in Christianity." "The English Church was torn away from the Romish." "Henry VIII. was the central figure in the English Reformation." "What movement introduced the revival of true [?] Christianity?" "Methodism was the introduction to the revival of Christianity."

Comment is needless. A. A. B.

A LITTLE PAMPHLET entitled *A Plea for the Prayer Book* is said to be by "A Non-Episcopalian," and is published by The Young Churchman Co. In fuller explanation, the authoress calls it "a plea for the every-day use of the Prayer Book by non-Episcopalians." The tractate shows a considerable knowledge of those parts of the Prayer Book which one outside the Church's communion would find most helpful, and her own attitude toward it is one that would disarm criticism and would bring the Prayer Book to the use of those unaccustomed to it. The little work is excellent for circulation in sectarian communities. Price, 5 cts. per copy. Single copies 6 cts. postpaid.

A STRIKING essay on the subject of *Altar Lights* has been printed in pamphlet form by Mr. Frederick Townsend, Portland, Oregon, and may be obtained of the author for the sum of five cents. It presents an excellent summary of the subject.

Miscellaneous.

Scientific Side-Lights. Illustrating Thousands of topics by selections from standard works of the masters of science throughout the world, with comprehensive indices embracing thirty thousand topics and cross-references, and making all matters contained in the volume instantly available for illustrative use. Compiled by James C. Fernald, Associate Editor of the *Standard Dictionary*, etc., etc. New York and London: Funk & Wagnals Co. Price, $5.00 net.

Professor Fernald has laid every public speaker and writer under obligation by his splendid editing of this sumptuous volume. He has drawn from all sources in scientific literature to make a book of noble proportions and inestimable value.

The title alone gives the scope of the book, but only a close scrutiny of its nine hundred pages can give one any notion of the immense labor and painstaking that has gone into the arrangement of the hundreds of selections. The selections themselves show fine judgment and discretion. They are full enough for the purpose designed, but not too long, hence the book is not cumbered with useless material. The index and cross reference make the otherwise useless quotations immediately at hand for the user.

It is a book for the literary worker's table, for the speaker's right hand, for the great public's frequent need.

The Rose and the Sheepskin. By Joseph Gordian Daley. New York: Wm. H. Young & Co. Price, $1.00.

This story will interest a good many boys and girls who are ready for college, as it is a fair picture of college life. Some of the

unpleasant things that happen to boys and are good for them are well told. Something of the pleasant life in college halls, and after, for romance comes in for its share, is interestingly shown.

Bethlehem. A Nativity Play. By Laurence Housman. Performed with Music by Joseph Moorat. New York: The Macmillan Co.

There are but two acts in this play, besides a prologue and an epilogue to be given by a chorus. The characters and the setting are those associated with the birth of our Blessed Lord. This edition gives only the text, the musical score not being included. It is direct and effective in its selections of incidents, devout in treatment, and well adapted for presentations by guilds and Sunday Schools.

The Dancers, and Other Legends and Lyrics. By Edith M. Thomas. Boston: Richard G. Badger.

The poem entitled "The Dancers," a Legend of Saxony, contains only twenty-four stanzas, the rest of the book being taken up with more than fifty short poems of peculiar charm, the longest of these being "The Enchanted Ring, a tale of Hallowe'en."

It is a genuine treat to read this little volume, which so very vividly reveals the ability and personality of Miss Thomas.

There is always a depth in her poems, when she wills, that is beyond mere melody, although the latter, too, is never lacking.

Tangled in Stars. Poems by Ethelmyn Wetherald. Boston: Richard G. Badger.

The unusual title borne by this modest book of verse, is taken from the opening lines of the first poem, describing how—

"Tangled in stars, or spirit-steeped in dew,
The city worker to his desk returns."

Consciousness of brighter hours come to him; and the fact gives wistful expression to his memories of "The Leaves," "In Summer Rain," "Boating by Starlight," "Out-Door Air," "The Silent Snow," "The Roads of Old." There is heart in these little poems—the longing for "green and dew and stillness" that may find an echo in the city work-shop of other nature lovers who sit at the "letter-littered desk."

Memorable Places Among the Holy Hills. By Robert Laird Stewart, D.D. New York: Fleming H. Revell Co. Illustrated. Price, $1.00.

A book of sixteen sketches that describes those places which come first into the mind of the general reader of the Bible, by the well-known author of *The Land of Israel.* This is a book which will be found valuable, both for reference and to read, as the author has succeeded in making his descriptions complete, without being long or tiresome.

A Week in a French Country House. By Adelaide Sartoris. Illustrated by Lord Leighton, F.R.A. New York: The Macmillan Co.

This is a reprint of a book which was popular over thirty years ago. Mrs. Sartoris was daughter of the tragedian, Charles Kemble, and sister of Fanny Kemble.

The book is just as sweet and simple and yet charming as it was a generation ago. The character of Jacques Dessaix is one of the most quaint in our literature.

Round the Horn Before the Mast. By A. Basil Lubbock. With Illustrations. New York: E. P. Dutton & Co. Price, $2.00 net.

As a pleasure jaunt we can not conceive many following in the footsteps of this Englishman in his trip from San Francisco to England as a common sailor. The life is too cramped and strenuous as a mere relief from ennui. The book is an interesting account of the seaman's life, although containing much that could have been well left to the imaginative reader to supply, especially in the way of profanity. Are there really in these days of steam such vessels plying the salted seas? is a question that will often recur to the reader. One is reminded of Dana's *Westward Ho*, but more of Bullen and not enough of either except as an unpleasant comparison.

"In this age," says the New York *Outlook*, "every effort ought to be made to cultivate the imagination. Dealing with great energy with things, almost overwhelmed with material of all sorts, this generation needs, as no other generation has needed, the outlook through the windows of the imagination on the larger landscape of life. If it is to bear its burdens and not grow weary of its prosperity, so that the things which it makes turn to dust in its hands, it must have the higher vision of life; it must understand how to set tools, instruments, and materials of all sorts to spiritual uses. Everything ought to be done to stimulate and develop the imagination of children; and Christmas ought to be made to appeal to them, not only through its beautiful religious associations, but through its fairy lore, its traditions of every sort—the immense and rich literature of story which has gathered about it. With these great stories the minds of all children ought to be saturated; for they are of the highest educational importance. They do not impart information, but they do something a great deal better: they liberate the imagination, they open the mind of the child, they enrich it for all future time."

Papers For Lay Workers.

By Mary J. Shepperson.

HUMOR IN THE CHRISTIAN WORKER.

"IF I DIDN'T see the funny side, I think the work would kill me," said one. We must try to cultivate our sense of humor, but also beware of ridiculing people. Sometimes, however, we can best treat troubles, imaginary ones, lightly.

"I am so afraid my husband will beat me," said one woman to me one day.

"Has he ever done so?"

"No, never."

"Ever threatened to do so?"

"No."

"Then why do you think he will now?"

"Well, it's as well to be prepared, if he does, isn't it?"

"I'm afraid yours is a case of guilty conscience. What have you been doing?"

She told of the loss of, to her, a considerable sum, through her carelessness, and ended with:

"Well, if he beats me, I shall leave him. Isn't that right? I know *you* would."

"You can't tell what I'd do, you know," I reminded her, "until I had a husband to leave. Why don't you try to regain the money before your husband can beat you? At any rate, decide about leaving him after the beating."

"I try everything else, and then I whip my child. She always tells me after punishment that she hates me, etc. Sometimes I think I should punish her less severely, and then again, I think if I hurt her more, she would not behave so badly immediately after. Which is right?"

"You could easily find out, I am sure, by trying both," was the reply.

I believe questions as to how to manage husband and children are usually asked of unmarried women. At any rate, these are they who usually write for the "mothers'" department in our magazines, and their "children," are always proverbial. A cousin of mine, with a large family, always meekly received advice from a maiden aunt, at the birth of each child.

"If I send you for this work, will you stay right there, to do it—not go away?" was asked of a man one day.

Soon after, the manager of the bureau for work remarked that the man refused to leave, alleging as his reason, that he had been told to stay!

One does not always meet such implicit obedience.

One man, reproved for taking liquor, remarked:

"Well, it was Jamaica ginger, not liquor."

Another thanks you for advising him to beat his wife. You are non-plussed. He has come to tell you the grand results. You recall that you did advise a "sound whipping," but you thought he meant his small daughter, of whose sins you had been hearing! As, however, moral suasion had been used *for years* unsuccessfully, and that home *at once* certainly was "different," you do not feel as badly as you otherwise would.

The climax is perhaps reached when on the car with a sister, a man pays her fare, and adds another nickel for "a beer" for her! Or when a woman addresses you as "Madam," remarking, politely, that she "hopes she is right, for her husband told her"—this was after his decease—"that she must never call an unmarried lady 'madam' as it might cause offence"!

I could multiply instances, indefinitely, but "enough is as good as a feast."

"No one can be said to be truly educated who is ignorant of the Holy Scriptures," says the New York *Examiner* (Baptist). "Yet we are allowing multitudes of our children and youth to grow up as ignorant of this greatest of books as the heathen of India or Africa. There is a big screw loose in a system of education that leaves out the most important and useful of all studies. Public education is unquestionably a necessity, but whenever possible, Christian parents should send their children to Christian schools, where the spiritual side of their being will not be wholly ignored. Schools in which God is recognized, and instruction in divine things is imparted and a wholesome Christian spirit prevails, are to be preferred to those from which religion is excluded."

Father's Lass.

BY VIRGINIA C. CASTLEMAN.

Author of "A Child of the Covenant," etc.

CHAPTER III.

THE last Sunday morning in that month of May dawned sweet and clear. After a later breakfast than usual, the farmer brought the ambulance around to the gate; and when Maud and her mother were seated, he climbed in over the front wheel, took up the reins, and started the two work-horses upon the four-mile drive, which lay before them.

"This here stream," he remarked, as they reached the foot of the long hill and prepared to ford the creek, which took its winding course through the farm, "this here stream allus reminds me o' one o' them cold-blooded men o' the world, that'd jes' as lieve eat a man out o' house an' home all the time they're pretendin' ter be the best friend he's got. To look at that water there," he continued, pointing to the mill-dam, a little distance up the stream, where the water leaped and sparkled like a miniature falls, "ter look at it now, yer could hardly believe that only last week a man an' his team got carried over an' dashed ter pieces in no time. The water riz over the banks so suddint, like, even the mill hands couldn't hardly get away 'fore it come upon them. What yer shiverin' at, lass? There ain't no danger this mornin'. Yer old father ain't lived more'n fifty years by the side o' this crick fer nothin'," and the old man carefully guided his horses through the treacherous ford, and brought them safe up the steep bank on the other side.

"I'll tell yer now, lass, in case yer should ever have to come over here alone, if yer allus keep to the right o' them rocks there, yer won't come to no harm; there's a big hole on t'other side, that'd drown anybody so unfortnit as to git into it."

They were now ascending the side of a mountain—Negro Mountain, it was called—and Maud so far recovered her spirits as to laugh gaily at some little darkeys in front of a cabin by the roadside. There were four of them, seated in a very unbalanced way upon an old wheelbarrow, which looked as if it might topple over any moment upon its unsuspecting occupants. Soon they reached the top of the mountain; and, as the descent on the other side began, there suddenly opened before them a magnificent view of the surrounding country. On the south, the dark, deep blue of the Bull Run Mountains of Northern Virginia formed a background for the rolling hills and valleys which lay below, where the rich, red earth of the ploughed fields contrasted strangely, yet so beautifully, with the greenness of the grass and wheat fields, still sparkling with the dew. Far away to the west stretched a level plain, dotted here and there with trees, whose luxuriant foliage added greatly to the beauty of the scene; while still farther in the distance the pale outline of the Blue Ridge Mountains seemed to melt away in the deeper blue of the great canopy above. The little party drove on in silence for some time. Maud's eyes took again their dreamy look as she gazed out upon the scene before her.

"I tell yer what," said her father suddenly, "I ain't no poet, to go on over every blade of grass I see, but I'll bet ther ain't no finer panoramy than this in the whole state of Virginy, though some folks do take on so about that Nat'rel Bridge, an' them underground caverns, where a man feels all the time like he was bein' buried alive in a damp hole."

They were now nearing Mount Sion, a large building, some fifty years old, that occupied a commanding site upon the top of a high, broad hill. The turnpike was lined with wagons, carriages, and buggies of every conceivable shape and size, all moving to the one central point. The crowd of people, the vehicles, and the horses, many of them unharnessed, and hitched to trees in the pretty little grove that surrounded the church, presented a real camp-meeting scene.

"Marthy, you take the lass along in. I dunno but what I'll stay outside an' watch the horses."

"Oh, father, do come in," pleaded Maud.

"Well, mebbe so, after a bit," he replied hesitatingly, unable to refuse any wish of this child of his, who had wound herself so tenderly about his heart-strings.

As Maud and her mother entered and took their seats to await the beginning of the meeting, a very bright-faced old lady was making a tour of the building for the purpose of greeting all her friends. She began up by the pulpit, shaking hands with the "Brethren," and embracing the "Sisters" with a hearty good-will, which was infectious.

"When are you coming down, Sister Hobson?" asked one of the "Sisters."

"La, chile, I've been a promisin' an' a promisin' ever sence las' Christmas, an' I ain't got thar yit."

"But why don't yer come? We're all so anxious to have yer."

"La, chile; yer know there's Bell, she's gone an' got a house chuck full o'boarders, an' she wants me ter come an' help entertain 'em, an' I'm jes' bound ter go, 'tain't no use talkin'." Then the old lady trotted off to her seat again, and her cheery face was soon lost to sight amid the crowd around her.

"Come, Marthy, the team's ready," said her husband, an hour or so later, when the "meetin'" being over, the whole place was in an uproar of hand-shakings and greetings between friends who seldom saw each other except at this monthly assembly in the old meeting-house on the hill.

"Maud, child, have yer spoken to yer friends? They'll all be a-watchin' out to see ef yer got any stuck-up notions sence yer been gone," and the farmer gazed furtively into the girl's flushed face. Maud only colored more deeply, saying:

"Let's go now, father."

As they were about to start on the homeward drive, a pleasant-faced young man rode up to the side of the vehicle and touched his hat to the occupants. Maud's bow and smile were full of genuine pleasure this time.

"Maud ain't forgot her old school-fellow, I see," said her father. "It seems like 'twas yesterday that yer was two little chaps a trudging off ter school together in all sorts o' weather. Come an' see us, John. Git up thar, Nellie an' Joe," and the ambulance lumbered noisily down the hill.

CHAPTER IV.

May had given place to June, and both in and without the farm house abundant work was found to fill up every hour of the lengthening days. The apple-trees had changed their delicate pink blossoms for the tender green of the young leaves and fruit, and the cherries were beginning to ripen under the influence of the warm sunshine.

One morning Maud, having completed her tasks in-doors, stepped out into the yard to look at her flower-bed which had been newly spaded up that day, and in which she had herself planted some flowers her father had lately brought her from town. Already in the few weeks that had passed since the close of her school-days, a subtle change had stolen over the girl. She could not deny to herself that there was in her heart a vague feeling of something amiss in her hitherto happy life. Between her and her former companions in the neighborhood there seemed to be a barrier of reserve which as yet she hardly wished to remove. Those of them whom she would have cared most to know well, lived at too great a distance for much intercourse to be carried on; and from others, who were her near neighbors, the girl's sensitive nature shrank with a feeling of dislike for which she could not herself account. At her uncle's, it was true, she had spent the greater part of her time at her studies, and she had hardly realized, until all was over, what a busy world of itself had been that school-room and its occupants, who, like herself, were young, and filled with the same hopes and desires as she. Now her hands were busy, but her mind was free—free to think, and as she dwelt upon these things, a feeling of loneliness before unknown came upon her. It was not likely that any of those companions would see her in her quiet home, and the girl knew too well that henceforth her path in life lay far apart from theirs. She acknowledged with a blush, half of shame, half of anger, that there was a difference between their homes and hers which she would not care for them to see; and yet Maud loved her home, and her mother had always been her companion, as well as adviser, from the time she could remember anything; still in spite of this fact, the girl could not understand that the mother's heart longed to give her child just the sympathy she most needed.

So, as is often the case with those most closely united by family ties, the one subject that most occupied the thoughts of these two, was the one never to be spoken of by either. But Maud's honest, affectionate nature made her realize how anxious were both father and mother for her happiness, and she loved her father with a passionate tenderness; as she thought of all they had done and were even now doing, for her, she determined to banish every cloud which threatened to darken her home life. Even while this determination flashed through her mind, the

expression of her countenance changed, and the old happy look returned. Then with the sudden transition from grave to gay, so natural to the young, she burst forth into a merry song.

"Oh, yes, birdies, you're going to sing, too, are you?" laughed Maud, as a little bird in the tree overhead commenced warbling in concert with her. "Well, I'll have to stop, when you begin. There! I think I will pick some of those early cherries, so father'll have a taste when he comes in to dinner." Saying this, she ran into the house and soon returned, holding in one hand a small tin bucket, and in the other a calico sun-bonnet. "I don't think I'll wear you, ugly old bonnet! The sun can't hurt a brown-skinned thing like me, anyhow"; and the offensive article was tossed contemptuously back upon the porch.

The early cherries grew upon a tree near the gate, and Maud bounded lightly down the path, stopping once or twice to smell the roses that bloomed so luxuriously on either side of the walk. Choosing a deep, blood-red one, she placed it in the bosom of her dark dress, where it seemed to become a part of the living, throbbing heart above which it rested. Near the fence stood a small step ladder. This the girl lifted with her strong, young arms and set it firmly against the tree. Standing upon it, she could easily reach the cherries hanging from the branches just above her head.

"Now birdies, we'll see who will get the most, you, or I, or the bucket"; for the birds had already attacked the ripening fruit, and were enjoying themselves in utter disregard of such a thing as the Eighth Commandment.

"That must be the men coming from work," thought Maud, as the sound of horses' hoofs fell upon her ear. "I must hurry and get through before dinner."

"And the birds sang leafy-hidden—" she began, but her song broke off abruptly; for looking up she saw a stranger on horseback before the gate. The blood-red of the rose on her breast seemed all at once to flame up in the girl's cheeks, as her eyes fell before the admiring gaze bent upon her.

"I beg your pardon," spoke the stranger deferentially, "does Mr. Jeremiah Moore live here? I was told this was his house."

Maud gave him a frightened glance, and answered without moving from her elevated perch on the step-ladder:

"Yes sir, but my father hasn't come in from the field yet." Then, remembering the hospitality which was a part of her bringing up, she added in a low tone, "Will you come in and wait, sir?"

"Thank you," he replied; "I want to see your father on business, so I will tie my horse here for a few moments."

Dismounting, he proceeded to hitch his horse, a dark bay, to the fence. When he turned around again, the girl had vanished.

"Well, the prettiest bird has flown," he exclaimed, with a puzzled glance at the tree and the empty step-ladder, where but a few minutes before had peeped out through the green branches a startled face. He could recall but an indistinct vision of a pair of brown eyes fastened upon him with a look of innocent surprise, and lips as red as the cherries hanging so temptingly near. The young man followed the path leading to the house, and had scarcely ascended the porch steps before the door of the little parlor opened, and Mrs. Moore herself invited him to enter.

"My husband will be in presently. Will you sit down and rest while you are waiting?" and she glanced curiously at the visitor as she left the room.

"So that's the mother," said the stranger to himself; "she's not so bad." Left alone, his gaze wandered carelessly over the plainly-furnished room. There was the old piano on one side and upon the small table near the window were a few books and a vase of flowers.

"Let me see what are the young lady's literary tastes," he added, taking up a copy of Tennyson's Poems. "Humph," glancing at the fly-leaf, where was written in a bold, masculine hand, "Maud Moore, from J. W." "That must be the prince who claims the beauty; this grows interesting."

"Good mornin', sir." The farmer's salutation startled the stranger, who replaced the book with a hurried apology, as he returned the greeting. "No excuse needed, sir; them's some books of my little gal's; she sets a store by 'em. Have a chair, sir?"

"My name is Richard Marvin," the stranger began briefly, as the two men seated themselves; "perhaps you have heard it in L—. I came down to see you about that meadow lot which has been the cause of so much dispute between you and your neighbor." As the young lawyer spoke, the farmer's face assumed a threatening aspect.

"'Tain't no use comin' ter me 'bout it," he replied in an obstinate tone, "I ain't a-goin' to give up one inch o' that land so long's I kin hold on ter it."

"I understand, Mr. Moore," said the other questioningly, "that you cannot produce the deed for the lot. If that is the case, I should advise you to make a compromise in the matter, and not take the case into court."

The farmer rose, and began to walk up and down the room excitedly. "That deed's a-lyin' round here somewher's, an' it's got ter be found. My old father bought that land an' paid fur it, an' he wan't a man to do bus'ness slip-shod. But it's queer yer advisin' me to keep out o' court," he continued, eyeing the young man suspiciously. "I ruther think 'twould be ter yer advantage to git all you kin out o' us; that's gen'rally the way with lawyers, leastways they've helped to make a poor man out o' me."

"Mr. Moore," replied the young man, rising, while his face flushed indignantly, "there are some lawyers who are honest men, and like to see fair play, though you seem to think otherwise. Your brother and I talked the matter over yesterday, and he requested me to come down and advise you in his stead."

"Oh! Ben's been a-talkin' to yer, has he? Well, I didn't mean no offense, but it's an aggravatin' bus'ness, an' I don't see my way clear out of it. Won't yer come an' take some dinner with us? We hev very simple fare, but yer must be hungry after yer long ride."

"No, I thank you, I must get back to town as quickly as possible," replied Marvin, resisting a secret desire to get another glimpse of the little brown maid who had captivated his fancy.

"At any rate, take some o' these cherries; they're jest picked off'n the tree, an' yer don't get 'em this fresh in town, I know," said the farmer, anxious to remove any unfavorable impression his hasty words might have produced. "An' mebbe, I'll see yer ag'in soon 'bout that meader bus'ness," he added, as he accompanied the young man to the gate.

(To be continued.)

LONG AGO.

Down by the spring, where the waters were blue
A little maid tarried.
And over her shoulders she merrily threw
Long wreaths of Sweet William so fragrant and blue
That the honey-bee lingered, and the butterfly too,
To fret at the sweets she carried.

She sang to the willows with tassels so gay
As she danced by the stream,
She sang to the sycamores, old and gray,
To the delicate locusts which shivered all day,
To the beautiful leaves of the apple of May,
That life was a beautiful dream.

The hoary old heads of the trees bowed low
While the maiden sang,
The tassels of willow so early to blow,
Fell at the feet of the singer, below
Along with the locust's blossoms of snow,
While the hillside rang.

Ah! life was sweet to the maiden there
In the woodland nook,
The sky was bright, the flowers were fair,
A thousand sweet sounds filled the air,
The woodpecker tapped at his storehouse where
The bees sang over the brook.

She caught them all to her loving heart,
And carries them still,
Those beautiful scenes, of her life a part,
Those pictures defying the painter's art,
Those flashes of light where the butterflies dart
With flippant will;

The blue of the waters, the slope of the hill,
Each shining stone,
The clinging mosses which cling there still,
The worn little path, which led by the mill,
Where her little feet lingered with secret thrill
Are all her own.

Walnut Creek, Calif. A. C.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*Bishop Westcott.*

The Family Fireside

HYGIENE IN THE HOME.

THERE are times when housekeepers grow discouraged over their own attempts to keep their premises and home clean, because of the lack of coöperation on the part of servants and neighbors, and the eternal vigilance necessarily harrows the soul and wearies the brain. It is, however, only eternal vigilance that will serve.

In the home a certain knowledge of sanitary plumbing is essential, that one may guard against the death-dealing microbe and sewer gas, that work so silently and yet so certainly in their life-destroying progress.

The bath-room may be ever so beautifully equipped, and yet emit poisonous fumes enough to kill. The more dangerous gas is odorless, so there is no trusting one's nose in the matter. One must know that cleanliness and purity are absolute and thorough.

The tub, washstand, and closet trappings should be washed each morning with soap and water and borax, and wiped dry. On the cleaning day use soda in the water; then in every trap pour a disinfecting fluid and boiling soda water; wrap the hand in a cloth that is well covered with scouring soap, and wash the closet drain down as far as the hand can reach, to remove or prevent the brown discoloration which so often defiles the closet drain. There are brushes for this purpose also, but the cloth answers every purpose. Scouring soap should be only moderately used for the tub, as it is apt to scratch the porcelain and then permanent discoloration will surely follow. Soda or borax cleanse as thoroughly, and without harm.

Keep bottles of disinfectants and packages of soda and borax on the shelves of the bath-room closet; lacking that convenience, keep them where the upstairs brooms, dusters, and cleaning paraphernalia are kept.

The bath-room finished with white and blue tiling is a thing of beauty and cleanliness, but woefully slippery. Linoleum, if used on the floor, should be carefully fitted and wiped up as often as practicable. A sponge and soap holder of aluminum or nickel should be fastened to the tub's side, and a rack for brushes above it.

Sponges and flesh and tooth brushes should be often washed in borax water, and sunned afterward.

The cloths for cleaning, after being used, should at once be washed, scalded, and hung in the sun.

In the bed-rooms severe simplicity should be the keynote, if you wish your sleep to be untroubled and sweet.

In planning a house, it is the part of wisdom to have the sleeping-rooms as high up in the house as possible, "far from the cries of the street," and where the air is purer.

Take the carpet and superfluous furniture money, and insist upon hard, bare floors with loose rugs, or, better still, with no covering.

List slippers will keep the feet from contact with the bare floor, and rugs will harbor dust no matter how often they are shaken. With a small metal bed-stead and covering that can be (and is) washed, one chair, and a tiny lamp-stand for your good-night Holy Book and candle, your sleeping-room is sufficiently furnished, and you will find the little hacking night-cough born of poor ventilation and stuffy, over-furnished rooms, will gradually disappear.

Below or adjoining, may be a sitting or dressing-room with the heart's belongings, if desired.

Never allow a room to be swept or cleansed with any bedding or textile fabric in it whatever. Upstairs porches are almost an absolutely essential feature of a house, as they assist so materially in the airing and shaking of bedding, pillows, and mattresses, and if one opens upon the south or east, so much the better, for there is no hygienic agent so potent as the sun.

Then with a hair brush or long-handled duster, carefully dust the ceiling, walls, and floors, shake the dust out frequently, wait at least fifteen minutes, and then wipe the floors and furniture with a soft, damp cloth or with chamois skin, and dust and shake the bedding, leaving it out as long as you can.

It is better in fact to clean all the bedrooms, or a number of them, before you begin to settle any of them. You can do this if your porch is large enough and well strung with lines, so that pillows and each piece of bedding can be thoroughly exposed to the air and sun.

With this simplicity and hygienic treatment of sleeping-rooms, a vast improvement in health is almost certain to follow.

People who inherit pulmonary and throat troubles should give especial care to this.

An up-to-date school girl, who had imbibed common sense along with her text books, found herself in a debilitated condition and with a hacking cough after an attack of la grippe. There was consumption in the family, and she came away from a consultation with the family doctor looking grave and perturbed.

But her common sense came to the rescue, and she at once fitted up her sleeping-room in the third story of her home, with absolutely no furniture but a wooden chair and a single iron bed. She retired to sleep every night at 9 o'clock, and arose at 6 every morning. Upon rising, she stripped, and, entirely nude, went through with the Corbett exercises, which are based upon the equal building up of each muscle and organ in the entire body, twenty motions for each arm and leg, and for body, back and forth, up and down to the floor, or as near as she could get to it, without bending the knees. Then lying flat on her back on the floor, she would raise herself from waist and neck and heels.

After this, a quick sponge bath and a liberal use of friction towels sent her down with fine appetite for her grain food, fruit, and a glass of sterilized milk.

During the day she either rowed a boat, or rode horseback, and she sang an hour each day, in periods of time of fifteen minutes each, beginning with deep breath exercises and little studies for relaxed tone production, and she did this throat and lung gymnastic work with the same thoroughness that characterized her Corbett exercises. For her studies she went out into the woods and studied birds and trees, often flat on her back on a shawl or light rug, sometimes in a hammock.

Is it strange that the dark shadow hanging around her was banished? In a year she was strong, well, and rosy, sang like a bird, and walked with a spring and play of the muscles that a perfect condition of health only can give.

HOUSEHOLD HINTS.

If lemons are sealed in a glass jar or pail so that the air is kept from them they will keep fresh for a long time.

Whole fish should always be broiled on the flesh side first, then turned and broiled until brown and crisp on the skin side.

A jelly pie is a delicacy. Beat the whites of four eggs to a stiff froth and stir them into a glass of currant jelly. Line a pie tin with good paste and bake it. Into this shell, pour the jelly mixture and leave it in a warm oven long enough to set the meringue.

Individual shortcakes are preferred by some folks to the customary pieces cut from large cakes. For these make biscuits, using more shortening than for tea biscuits and make them of a larger size. Split them while hot and butter. Put the mashed and sweetened fruit between and serve with cream.

Green beans make an acceptable pickle. Do not "string" or break them. Cook until tender in salted water, pack in fruit-jars with a sprinkle of mixed spices and cover with boiling vinegar. Add a small bit of alum to each jar. For immediate use, green beans can be pickled in a bowl or small crock, but they do not keep well.

Cress and cucumbers make refreshing sandwiches. Cut the cucumbers into very thin slices, sprinkle them with salt and place them on a cloth to absorb the moisture. Cut the bread into thin slices, butter them and cover with slices of cucumber. Add a few bits of cress, cover each slice with another piece of bread and cut the sandwich into squares or narrow strips.

The small yellow tomatoes which are so pretty, make delicious preserves. Do not peel them, but make a syrup with a cup of water and as many pounds of sugar as there are pounds of tomatoes. When the syrup is hot, put in the tomatoes and cook until clear. Skim out and add sliced lemon and a few bits of stick cinnamon to the syrup. Pack in fruit jars and fill with the syrup which has been boiled down.

It is possible to pickle onions so they will equal the imported article. Select white onions, small and of one size. Pour boiling water over them and slip off the skins without cutting the onion. Cook in salted water until tender but still firm. Pack in pint jars, adding a toe of garlick and three slim red peppers to each jar. Heat white wine vinegar and fill the jars. By scalding and working at an open window, the onions can be peeled without much discomfort.

The Living Church.

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CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

Feb. 1—Fourth Sunday after Epiphany.
" 2—Monday. Purification B. V. M.
" 6—Friday. Fast.
" 8—Sunday. Septuagesima.
" 13—Friday. Fast.
" 15—Sunday. Sexagesima.
" 20—Friday. Fast.
" 22—Sunday. Quinquagesima.
" 24—Tuesday. St. Matthias.
" 25—Ash Wednesday. Fast.
" 26—Thursday. Fast.
" 27—Friday. Fast.
" 28—Saturday. Fast.

Personal Mention.

The address of the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, is Anniston, Alabama.

The Rev. E. Jay Cooke, on account of the serious illness of Mrs. Cooke, has been obliged to go with her to Albuquerque, New Mexico, and asks that all mail for him be sent there.

The Rev. Martin Damer, late of the Diocese of Mississippi, has accepted the curacy of Christ Church parish, Williamsport, Pa., with charge of St. John's Chapel, Burlingame (South Williamsport).

The Rev. J. J. Dimon has entered upon the rectorship of Grace Church, Mansfield, Ohio.

The Rev. Edward M. Duff, rector of St. Thomas' Church, Buffalo, has been appointed instructor in New Testament Interpretation in the De Lancey Divinity School of the Diocese. His parochial work will at the same time continue.

The Rev. Frank Durant late of Flandreau, S. D., is now rector of Christ Church, Hibbing, Minn.

The Rev. W. H. Eastham has been appointed by the Bishop to the charge of Buena Vista, Granite, and Twin Lakes, Colo., and has entered on his duties there.

The Rev. E. J. Evans, rector of Trinity Church, Watertown, S. D., has resigned his charge on account of failing health which necessitates his retiring from the active work of the ministry for the present.

The Rev. A. W. S. Garden has resigned his charge at Cuero, Texas, to take effect May 15th, when he will enter upon the duties of General Missionary and act as special agent for the Endowment Fund of the Missionary District of Western Texas.

The Rev. Wm. Norman Guthrie has accepted a call to Christ Church, Alameda, Cal., and will take duty there on Feb. 22nd.

The Rev. G. R. Hazard has resigned the charge of St. Paul's, Hopkinton, Mass., and will give his whole time to the interests of St. Mark's, Southborough.

The Rev. Wm. E. Henkell, assistant at St. Andrew's Church, Harlem, New York, has been called to the Church of the Messiah, Gonzales, Texas.

The Rev. J. W. Jones has withdrawn his resignation, and will remain assistant at St. Mark's San Antonio, Texas.

The Rev. W. R. McCutcheon has recently been appointed to the mission stations at Chickasha, Indian Territory, and Anadarko, Lawton, and Hobart in Oklahoma.

The Rev. Jas. McGarvey has moved to Paul's Valley, Indian Territory. His work remains as formerly at Purcell and Paul's Valley.

The Rev. Geo. Wm. Preston, late of Buffalo, N. Y., is now rector of Trinity Church, Kirksville, Mo.

The Rev. Marcus J. Simpson (not the Rev. J. E. Simpson, as stated last week) has accepted the rectorship of Holy Trinity Church, Baraboo, Wis., and will enter on his duties on Quinquagesima Sunday.

The Rev. J. D. Skene has accepted Bishop Doane's appointment to take charge of the mission at Gloversville, Diocese of Albany, until Easter. His address remains Hoosick Falls, N. Y.

The address of the Rev. Wm. Austin Smith, rector of St. Paul's Church, Milwaukee, is 295 Ogden Ave.

The Rev. W. W. Steel may be addressed at The Linden, Germantown, Philadelphia, Pa.

The Rev. J. Otis Ward has resigned the rectorship of Holy Trinity Church, Wauwatosa, Wis., to take effect March 1st.

The Rev. Frederic Welham, formerly rector of Catawissa, Coles Creek, and Berwick, Pa., has been appointed Dean of the Cathedral at Michigan City, Indiana.

MARRIED.

Richmond-Nightingale.—At All Saints' Memorial Church, Providence, R. I., on Wednesday, Feb. 11th, 1903, by the Rev. Daniel Henshaw, S.T.D., great-uncle of the bride, assisted by the Rev. Arthur Morgan Aucock, Jeannette Davis, daughter of Mr. and Mrs. George Corlis Nightingale, to Frank Eddy Richmond, 2nd.

ORDINATIONS.

Priests.

West Missouri.—On Tuesday, Feb. 10th, at Trinity Church, Lebanon, Mo., the Bishop of the Diocese advanced the Rev. F. A. McElwain to the Priesthood. The candidate was presented by the Rev. C. A. Weed, and the Bishop preached the sermon.

DIED.

Freeman.—At Princeton Inn, Princeton, New Jersey, on Feb. 7th, William Coleman Freeman, of Cornwall, Pa., son of the late Col. W. G. Freeman, U. S. Fourth Artillery.

Greenleaf.—Entered into rest at Savannah, Georgia, January 20, 1903, Lieut. Frederick W. Greenleaf, U. S. N., in the fifty-fifth year of his age.

"Grant him, O Lord, eternal rest,
And may light perpetual shine upon him."

Lawrence.—At Astoria, Long Island, Jan. 29, Carrie Montgomery, wife of James Van Horne Lawrence, and daughter of Richard W. Montgomery of Huntington Long Island.

Montgomery.—At Astoria, Long Island, Monday, Feb. 2nd, Emma Montgomery, daughter of Richard W. Montgomery of Huntington, Long Island.

Moore.—Transferred to the Church at Rest, on Wednesday, Feb. 11th, at Athens, Ga., Emma McAllister, widow of the late Dr. R. D. Moore, and daughter of the late G. W. McAllister, of Strather Hall, Bryan Co., Ga., in her 79th year.

"Having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope!"

"God grant that she may rest in peace, and that light perpetual may shine upon her!"

Scott.—Died in Pensacola, Fla., Feb. 5th, 1903, in the Communion of the Catholic Church, Mrs. Mary Goode Scott, relict of the late Dr. J. J. Scott, rector of Christ Church.

Requiescat in pace!

Whittingham.—Entered into rest on Wednesday, Feb. 11th, at her home, 29 W. Biddle St., Baltimore, Md., Margaret Harrison, daughter of the late Rt. Rev. William Rollinson and Hannah Whittingham.

"Christ's faithful soldier and servant unto her life's end."

WANTED.

Positions Offered.

WANTED.—A lady as housekeeper. Willing to assist children and about the house, if necessary, and do sewing. Good salary to reliable person. Must have references. Address, Mrs. Frank B. Smith, Sewickley, Allegheny County, Pa.

WANTED.—Woman to do work of a Sister in Catholic Mission near New York. Address A., care The Living Church, Milwaukee.

WANTED.—A mother's help in a clergyman's family. All particulars given to an interested enquirer. C. H. S., care The Living Church, Milwaukee.

Positions Wanted.

PRIEST.—Married, with family. Experienced preacher, musical. Desires parish after Easter. Catholic, spiritual teaching; no extremes. Address, Presbyter, care The Living Church, Milwaukee.

FROM JUNE 1st to Sept. 10th, by a refined widow, English Episcopal, position as companion, nurse to invalid, or otherwise. Willing to travel. Hospital experience. Address, I. B., care The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER. Capable, earnest worker, desires position. Cantor, care The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER. — Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address Organist, 124 Poningoe St., Port Chester, N. Y

PARISH AND CHURCH.

ALTAR BREADS—Round. Sample box, 10 cents. St. Edmund's Guild, Milwaukee

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. St. Raphael's Guild, 54 West 47th Street, New York City.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, 229 Railroad Ave., Mount Vernon, N. Y.

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MISCELLANEOUS.

THE UNDERSIGNED OFFERS FREE to all interested in foreign travel, his "Book of Little Tours in Europe." New, enlarged, complete, descriptive pocket-guide. Prof. F. Martin Townsend, Newark, Ohio.

EUROPE. Select two months' tour by new Steamship Cedric, largest in the world. Also long tour of Italy. Either tour, $250. Apply at once. Rev. L. D. Temple, Flemington, B. 75, N. J.

BUSINESS ANNOUNCEMENTS.

"LOVEY MARY."

The new book by the author of "Mrs. Wiggs of the Cabbage Patch," will be published and ready for mailing Feb. 28th. Published price, $1.00. We will be glad to fill orders, and will do it promptly, at 75 cts. and 8 cts. additional for postage. Thousands are waiting for a chance to read the book.

We also supply "Mrs. Wiggs" at the same rate.

The Young Churchman Co.,
Milwaukee, Wis.

INFORMATION BUREAU.

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

1853-1903. SEMI-CENTENNIAL OF THE GENERAL CLERGY RELIEF FUND.

FEBRUARY 22, QUINQUAGESIMA SUNDAY, IS THE DAY APPOINTED BY THE GENERAL CONVENTION FOR AN OFFERING FROM ALL CHURCHES AND MISSIONS FOR THE GENERAL CLERGY RELIEF FUND. THIS YEAR IS THE SEMI-CENTENNIAL OF THE INSTITUTION OF THE FUND; ITS FIFTIETH ANNIVERSARY. Let it be a notable year. In view of the fact: that the Fund is THE GENERAL CONVENTION'S CREATION, that it is the CHURCH'S APPOINTED AGENT to the several ends stated in its Charter, that it is the ONLY SOCIETY IN THE CHURCH EXCEPT THE MISSIONARY SOCIETY PROVIDED FOR BY GENERAL CANON; that it is therefore MOST COMPREHENSIVE in its CHARACTER and has been able to do a great and blessed WORK THROUGH A PERIOD OF FIFTY YEARS and in view of its CAPACITY FOR GREATER USEFULNESS; The Trustees submit, that this Fund has a SACRED AND SOLEMN CLAIM UPON the unqualified and generous SUPPORT OF THE CHURCH; that it should be the RALLYING POINT of all the clergy and laity for the object for which it was originally designed and which it has faithfully and with a large measure of success fulfilled.

It applies no tests, attaches no conditions, requires no payments or membership dues, admits of no forfeiture, but offers its benefits to all clergymen of the Church who may be disabled, whether by age or infirmity, and to the families of all clergymen who die in the communion of the Church.

We want to raise a million dollar Semi-Centennial Memorial Fund this year. An enrollment of 1,000 Churchmen at $1,000; or 2,000 at $500, or a greater number at a lesser rate will do it. ENDOWMENT OF THIS FUND PRESENTS AN OPPORTUNITY OF DOING GOOD WITHOUT PARALLEL. Lewis Elkin, last year, left $1,750,000 to pension Philadelphia School-teachers at $400 per year. The Methodists raised over $800,000 for this purpose last year. The Pennsylvania Railroad Company pensioned during the last three years 1,851 men, spending $864,713.27 in doing it, and "the employees were not called upon to make contribution in any manner whatever for pension allowances or for the expense of the Department."

Help us to provision at least the brave company of old soldiers of the CROSS in this their last siege and march.

An annuitant writes: "I feel very grateful for the amount sent me, it goes to pay for my fuel and provision for the winter. I could not get along without this help. I am not able to work out day after day, although I go sometimes. I am not strong and am getting along in years." (In his old age he is working as a laborer.)

CENTRAL OFFICE: Church House, 12th and Walnut Sts., Philadelphia.

Rev. Alfred J. P. McClure,
Assistant Treasurer and Financial Agent.

BOOKS RECEIVED.

A. C. McCLURG & CO. Chicago.

Aphorisms and Reflections. Conduct, Culture, and Religion. By J. L. Spalding, Bishop of Peoria. Price, 80 cents net.

Religion, Agnosticism, and Education. By Rt. Rev. J. L. Spalding. Price, 80 cents net.

Socialism and Labor and Other Arguments. Social, Political, and Patriotic. By Rt. Rev. J. L. Spalding. Price, 80 cents net.

THOMAS WHITTAKER. New York.

Some Actors in our Lord's Passion. By Rev. H. Lilienthal, M.A., author of *Lent—Past and Present.* Price, 80 cents net.

The Wisdom of James the Just. By the Rt. Rev. W. Boyd Carpenter, D.D. Price, $1.20 net.

PAMPHLETS.

A Plea for the Prayer Book. By a Non-Episcopalian. The Young Churchman Co., publishers. Price, 5 cts. Single copies by mail, 6 cts.

Annual Catalogue of *St. Stephen's College,* Annandale, N. Y.

Italian Church Hymnal. By Rev. D. A. Rocca.

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Selma Items—Birmingham

The Rev Benj. F. Matrau, D.D., so well and favorably known as the rector, for ten years of St. Bartholomew's, Englewood, Chicago, is temporarily serving as rector of St. Paul's, Selma. He is delivering on Sunday evenings, a course of lectures on the Passion Play at Oberammergau, which he saw when last presented, in the far away Bavarian village. Dr. Matrau's fine descriptive powers have ample scope in depicting the shifting scenes of this celebrated Passion Play, and his lectures are exceedingly instructive and interesting.

The vestry of the church in Selma have accepted plans for the building of a parish house, and work will begin at an early date. This will make St. Paul's, Selma, one of the best equipped parishes in the Diocese for active, aggressive work. With a vestry composed of fine business men, and earnest Churchmen, a beautiful church and loyal congregation, it presents an inviting field of work for anyone whom they may call to the vacant rectorship. News has just been received there of the declination of their call by the Rev. A. R. Mitchell of Greenville, S. C., who feels that, for the present at least, his duty to his present charge is foremost.

On the night of Wednesday, Feb. 11th, St. Paul's Church, Selma, was robbed of a portion of its Communion service. The robbery was discovered the following morning, and the police notified, but as yet no trace of the thief has been found. There had been a meeting of the vestry on Wednesday evening, in the church, and it is supposed that the thief—someone who was probably familiar with the church and the location of the vestry room—entered and hid himself in the church during the progress of the meeting, and then later, broke open the casket containing the silver service. Two chalices were stolen. The balance of the service was left on the floor of the lavatory at the rear of the church, being too large for concealment. The Communion service was presented to St. Paul's Church by the members of the "Earnest Workers," the ladies' society of the parish, as a memorial to the late Bishop Wilmer. It consisted of four pieces of solid silver, beautifully decorated and appropriately inscribed. It was used for the first time on Palm Sunday, 1902, by the late Bishop Barnwell. It was therefore highly valued by the members of St. Paul's Church.

The Church in Birmingham is greatly deploring the departure from its midst of the Rev. J. G. Murray, who has labored so earnestly and faithfully for its material and spiritual upbuilding for the past seven years. He is to leave about mid-Lent. No mention is made as yet of his successor. The Bishop of the Diocese expects to be in and about Birmingham for a series of visitations, beginning on Sunday, 22nd, and his coming is eagerly and pleasantly anticipated. A reception is to be tendered to the Bishop and Mrs. Beckwith on the afternoon of the 21st inst., at the residence of the Rev. J. A. Van Hoose, by the Church people of Birmingham and its vicinity.

At Trinity Church, Bessemer (Rev. G. H. Clare, rector), a mission is being held this week, the rector being assisted by the clergy of the Birmingham Clericus.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Sexton for Forty Years.

It is noted that at the Church of the Holy Cross, Troy, the present sexton, William Wagstaff, has occupied that position since 1862, being a period of 41 years. Mr. Wagstaff will be 80 years old next fall. He came to this country from England, his native land, in 1848, and entered into the service of the family of Mrs. Mary Warren, the large benefactress of the Church of the Holy Cross, from whose service he entered

that of the parish and of the Mary Warren School in connection with it.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

San Francisco Notes.

The executive committee of the Cathedral mission of the Good Samaritan have finally secured title to the land on which the church stands, and steps are now being taken to enlarge the building. Work on the excavation for a new foundation wall is being done by the people of the mission, and it is intended to expend some $5,000, in raising and enlarging the building. This is being done as a memorial to the late Canon Wm. Ingraham Kip, Jr., who founded and established the work.

On Saturday, Feb. 7, a memorial service to the late Rev. Edgar J. Lion was held in his parish church, St. Stephen's, San Francisco. It was his parish in the peculiar sense that he had never had any other work nor had they had any other rector. The date was chosen as marking the 28th anniversary of the beginning of his work there.

The service was the celebration of the Holy Communion, the Bishop being celebrant and preacher, the Ven. John A. Emery, gospeller, the Rev. H. Howitt, epistoler and the Rev. S. J. Lee assisting in the administration. The text was I. Tim. iv. 15: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." It was an appreciative portrayal of the character of our departed brother as a "good minister of Jesus Christ."

It is understood that the Rev. Alexis W. Stein has accepted a call to St. Paul's Church, Oakland.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Pottsville—Notes.

The Rev. Dr. J. F. Powers has now become *rector emeritus* of Trinity Church, Pottsville, and in his final sermon as rector, he reviewed the work of the parish since he took charge of it 20 years ago. During that time there have been 758 baptisms and 706 confirmations, while the communicant list has increased from 450 to 753. Dr. Powers is succeeded as rector by the Rev. H. W. Diller, who has been his assistant.

Bishop Talbot is special preacher at the following institutions: Lehigh, State College, Susquehanna University, University of Pennsylvania, Cornell, Dartmouth, and Princeton.

The Bishop has appointed the Rev. W. Fred Allen of the Diocese of Pittsburgh as priest in charge of St. David's Church, Hyde Park, Scranton, and the Rev. W. Douglas Matthews of Palatka, Florida, as missionary at Jersey Shore and Oak Grove. At both of these new places churches will soon be built and the work is full of promise.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Lenten Arrangements—Ottawa—G. F. S.—New Window at Evanston—Educational Gathering—Notes.

An attractive uniform course of Lenten sermons has been arranged by the rectors of Emmanuel Church, La Grange, and St. Paul's Church, Chicago, to be given in these churches on the Tuesday and Thursday nights during Lent. The general subject is "The Church in the World," subdivided and apportioned as follows: (1) "The Church the Kingdom of God," Very Rev. C. L. Slattery; (2) "The Church and the Individual," Rev. Charles Scadding; (3) "The Church and the Home," Rev. Charles E. Woodcock; (4) "The Church and the School," Rev. Herman Page; (5) "The Church and the Nation," Rev. Frank Du Moulin.

Senior warden forty consecutive years! Such was the announcement made on the evening of Feb. 9th, when, in recognition of the fact, the rector of Christ Church, Ottawa, the Rev. Geo. W. Farrar, presented, on behalf of the vestry, a beautiful Prayer Book to Mr. Wm. Osman, now nearly 83 years of age, and a resident of that country town since 1840, only two years after the first services of the Church were held there. Born in Dauphin County, Pa., in June 1820, he was confirmend by Bishop Whitehouse in Ottawa, Ill., April 14, 1859, and was elected warden in 1859. A regular attendant at morning and evening service, he has been for nearly half a century, both by precept and example, a power in the parish. He was for years Sunday School superintendent as well as conductor of a large Bible class; mainly instrumental also in procuring the erection and enlargement of the present comely church. With scarcely an interruption he has been connected with the Ottawa *Free Trader*, a paper which he owns and still edits.

Chicago will soon have a second Swedish church; the congregation of Immanuel, Englewood, 59th and Morgan Sts., having completed payment of $2,500 for their lots. The Rev. Olaf A. Toffteen, priest in charge, has a steadily increasing Sunday School and congregation.

The G. F. S., with now over 1,000 members in the Diocese, finds it convenient to meet in three sections, quarterly: for the South Side chapters (meeting held in Grace parish on the 3d); for the North Side, some 200 representatives met in St. James' on the evening of the 6th, when recitations and readings helped to make a pleasant gathering. All of the seven West Side chapters, with 140 Associates and members, met in St. Martin's, Austin, when papers were read from Mrs. Gregory and Mrs. Halsted, dealing with the Summer Home, to the fund for which an additional $175 was pledged at this conference, making an available total of some $1,500. It is expected to augment this by the raising of $500 by June 1st, when enough will be secured to warrant the inauguration of the Home, probably in Michigan.

It is announced that, when ordained, after Easter, Mr. H. A. Percival who comes to us from the Presbyterians, will take charge of St. Paul's, Peoria, in the Diocese of Quincy. Mr. I. G. Wade, a student at the Seminary since September, and a Congregational minister at Amboy, Ill., till last summer, with an exceptionally good record, began work as assistant to Dean Phillips at Kankakee on Jan. 25th. His ordination is expected at Easter, when he will have charge of St. Andrew's, El Paso, as well.

The thriving mission of The Advent, Maplewood, formerly served from Irving Park, is now in charge of the Rev. F. Luke of the Diocese of Marquette, who is taking a course in the Western Theological Seminary.

How many parishes can duplicate the unique experience at Waukegan on Jan. 25th? The rector, the Rev. W. E. Toll, was that day incapacitated by a severe cold; but his place was taken by his lay reader, Mr. Finer, the highly respected mayor of the city, and a member of the vested choir, who is always in his place on Sunday in the Lord's House. A man of the people, he has filled the mayoralty with such fidelity that his fellow citizens not only reëlected him, but voted a $500 increase of salary, which he refused to accept. He read the services and sermons both morning and evening in the rector's absence.

The mid-day services in Lent, 12:10 to 12:40 p. m., will be held this year, as usual, in the Washington Hall, 70 Adams St.

The great east window of St. Mark's Church, Evanston, was solemnly blessed on Septuagesima Sunday, and is the most beautiful example of ecclesiastical art in this part of the world.

The scene is "The Institution of the Holy Eucharist," idealized, of course, but only within the strict limits of the canons and conventionalities of ecclesiastical art.

This picture in stained glass depicts not the Paschal stage of the supper, but the *Eucharistic*, seizing the moment of the administration of the chalice, the sacrament of the Blood of Christ; and is thus almost if not quite unique among the great paintings of the world. The point of time represented is: "Likewise *after Supper* He took the cup."

This fact allows the artist to represent the Apostles as having risen from the table, and as standing or kneeling one after another in reverent awe, as they hear the words: "This is My Blood . . . . Drink all ye of it."

In this window the effect is heightened by two candles and seven hanging lamps, as the "upper room," at midnight, must have been lighted in some way. The picture, then, without doing violence to the Paschal idea, but indeed as the narrative really demands, suggests the Christian Sacrament.

Words cannot describe the dignity and grace of our Great High Priest, the wistful, spiritual awe of St. John, the eager gaze of St. Peter and the varying shades of wonder and adoration of the rest. One sad and awful lesson is the figure of the traitor Judas turning his back on the hallowed scene and going out into the darkness with the moneybag in his hand.

The decorative plan of St. Mark's calls for scenes from the Old Testament in the windows of the north aisle and of the New Testament in the south aisle, while in the east window above the high altar the Old Covenant and the New meet in the evolution of the Jewish sacrifice of the Passover into the Christian sacrifice of the Holy Eucharist.

"Tantum ergo sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestat fides supplementum
Sensuum defectui!"

In a scroll in the south corner of the window is a Latin inscription, which means:

"To the greater glory of God, and in memory of Franklin G. Beach and Elizabeth his wife, who departed this life April 28, 1897, and March 2, 1899. May they rest in peace!"

The cost of this window was $4,000, that sum having been bequeathed by the late Mrs. Beach for the specific purpose for which it has been used.

The idea of the scene, that is to say, the emphasizing of the First Communion rather than the Last Passover, was conceived and, through many years, elaborated by Dr. Little, the rector of St. Mark's, from the time he first saw the original of da Vinci's picture in Milan, which struck him as being suitable for a refectory but not for the altar-piece of a church; and the justification of this presentation is found in the words of St. Luke and St. Paul, and of the liturgies, "After Supper."

At the benediction service, the sermon was preached by the Rev. George W. Hinkle of Steubenville, Ohio.

The Lenten Mid-day service—12:10 to 12:30 p. m.—to be held as in recent past years in Washington Hall, 70 Adams St., will be taken by the following clergymen in the order named: Rev. Messrs. J. M. Chattin, W. G. Blossom, Dr. Stone, E. A. Larrabee, E. J. Randall, Frank DuMoulin, A. B. Whitcombe, Herman Page, Dr. Fawcett, J. H. Edwards, W. C. DeWitt, J. H. Hopkins, E. V. Shayler, and J. M. D. Davidson; the first on Ash

Wednesday, the others each taking three consecutive days in the week.

Bishop Seymour of Springfield was the preacher on Sunday last at Grace Church, whose new rector, the Rev. W. O. Waters, arrives this week, and will be tendered a reception at the Lexington Hotel by his congregation on the evening of Shrove Tuesday, the 24th.

At a meeting of prominent educators, including representatives of leading colleges throughout the country, and others, held in Chicago on the 10th, 11th, and 12th insts., the subject of the Bible in Schools came in for general consideration, with the result that its use was pretty generally advocated. It was determined to effect a permanent organization, with the title, Religious Education Society.

Grace Church, Oak Park, is contemplating a rectory in the near future.

On Sunday, Feb. 15th, three pieces of statuary were unveiled in the Church of the Ascension. They replace those destroyed at the burning of the church some years ago.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Woman's Auxiliary.

On Tuesday last, St. Mark's branch of the Woman's Auxiliary met in the chapel of St. Mark's Church (Rev. J. H. Houghton, rector). The Bishop outlined the general work of the Diocese which, he said, was altogether missionary. He desired to see the work in the city of Denver done from the already existing parishes, and hoped to see each parish manned in such a way that the associate clergy would be able to minister to a much larger number than was now possible with the insufficient clerical force attached to the larger parishes in the city. He mentioned with much satisfaction the payment of the debt upon St. Luke's Hospital, and hopes in the near future to build a beautiful chapel as a memorial to Bishop Spalding, who did so much for the hospital. The Bishop feels the loss which the Diocese has suffered in the destruction by fire of Jarvis Hall, the diocesan school for boys, and hopes that a fund may soon be started for the erection of a new one.

Called upon by the Bishop, Archdeacon Bywater gave an outline of the new missions of the Diocese. Arvada had been entered upon only last August. Lots have been partly paid for on which the church edifice will be erected. At Loveland the congregation is too large for the building and two lots for a church edifice have been partly paid for. The work at Rocky Ford is progressing rapidly and three lots have been given for a church and rectory by a citizen who is not a communicant of the Church. Fowler, Nepesta, and Avondale, will be the most eastern points of the Arkansas Valley west of Pueblo, and, as they are only a few miles apart, they could be cared for by one man stationed at Fowler.

The work at Aguilas has been revived after the serious explosions which caused the closing down of the coal mines. The most important mines have resumed operations and with Walsenburg and Aguilas, and $200 from the Diocesan Board of Missions, there would be an income sufficient to support an unmarried man.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Gifts at Washington—Columbia Land—Clerical Association—Brookfield.

A new organ was recently placed in St. John's Church, Washington (the Rev. P. G. H. Robinson, rector), as has also been a new altar, given to the church by Mr. Carl Miller.

Columbia University has purchased a large tract of land in the town of Morris. It is at the south end of Bantam Lake, and a few miles from Litchfield. It consists of 529 acres, and will be used as a summer camp. The camp has been located on a portion of the property for some years past.

The February meeting of the Fairfield County Clerical Association, was held in Grace Church, Norwalk (the Rev. J. McClure Bellows, rector). The essayist, the Rev. Charles W. Boylston, being detained by illness, the Rev. George T. Linsley of Hartford, by invitation, filled the place. Mr. Linsley was for a long period a valued member of the association. By request, he gave an essay on "The Name of the Church." This admirable paper, your correspondent had the pleasure of hearing at the meeting of the Hartford Archdeaconry, and has already reported, with extracts therefrom. An animated discussion ensued, and there seemed very general agreement in aversion to the present title, and the hope for a better in the future.

The Rev. E. L. Whitcome has recently preached his 25th anniversary sermon as rector of St. Paul's Brookfield. A new memorial pulpit has just been placed in the church, in memory of Mr. and Mrs. Alonzo Beers, formerly connected with the parish. It is the gift of their daughter, Mrs. Hoyt of Waterbury, and is the work of the Gorham Company.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Wilmington—Religious Statistics.

The Rev. Fr. Sill, O.H.C., will conduct a series of services during Lent at Christ Church, Delaware City (the Rev. Wm. J. Hamilton, rector).

The reports of all the districts showing the result of the house-to-house visitation of the Wilmington Sunday School Union have been compiled, and following is the number of families of different religious bodies reported; Advent 29, Baptist 1,492, Roman Catholic 4,604, Christian Scientist 10, Congregational 8, Christian Alliance 6, Dunkard 1, Protestant Episcopal 1,375, Reformed Episcopal 179, Friends 212, Jews 174, Lutheran 575, Methodist Episcopal 7,589, Methodist Protestant 345, Presbyterian 1,812, Salvation Army 4, United Presbyterian 49, Swedenborgian 26, Greeks 4, Unitarian 67, miscellaneous 112, no preference 1,286, refused information or not at home 994, vacant houses 170; total 21,078.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

The Bishop's Condition.

The condition of Bishop Watson is pronounced to be improving, though he will for some time be unable to do any business, even to the extent of writing his name. He uses his hand in every way except to grasp anything, having almost entirely lost that power. It is expected that his usual health will be regained, but the Bishop is subject to heart trouble, which causes much pain and some anxiety.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

The Clericus—Gift at St. Augustine.

The Rev. Samuel Alston Wragg, now rector of St. Peter's, Fernandina, Fla., has accepted an invitation from the vestry of the Church of the Good Shepherd, Augusta, Ga., to the rectorship of that parish. The Bishop of Florida was rector of this church for fifteen years previous to his elevation to the episcopate. The parishioners of St. Peter's, Fernandina, presented Mr. Wragg with a generous purse of five-dollar gold pieces "as a mark of esteem and appreciation." Mr. Wragg has done an excellent work at Fernandina and leaves an united, well ordered, and harmonious parish; and hosts of friends bid him "God-speed" in his new and important work. Mr. Wragg was graduated with honors at Sewanee and the General Theological Seminary, receiving the gold medal for Greek at the former and the degree of B.D. at the latter institution.

The weekly Clericus of the clergy of Jacksonville has become one of the pleasantest incidents in the life of the rectors of that city . The Clericus meets at the rectories of the different parishes in turn, and is always followed by a luncheon, at which members of clerical families are also present. The number of the clergy at work in Jacksonville and the immediate vicinity is eight or ten, exclusive of the Bishop. This ensures the Clericus interesting and profitable meetings.

At the Church of the Good Shepherd an effort is being made to institute a choir festival, to be held in May of each year. This is the first attempt of the kind in the Diocese and seems to promise success.

Dr. Mears of Philadelphia has recently given a litany desk, as a thank offering, to Trinity Church, St. Augustine. The desk is of oak and is the work of R. Geissler. A handsome dull green carpet has been laid in the church, and the debt incurred in rebuilding the now practically new edifice has been reduced two thousand dollars.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Rectory for Rhinelander.

At a recent meeting of St. Augustine's mission, Rhinelander, it was resolved that a rectory should be built during the coming spring, the location for which will be on a vacant lot next the church. The cost will be about $2,000, the greater part of which has already been raised.

IOWA.

T. N. Morrison, D.D., Bishop.

Death of Mrs. H. W. Lee.

News is received in the Diocese of the death of Mrs. Henry Washington Lee, widow of the first Bishop of Iowa, which occurred in Salt Lake City. Mrs. Lee was visiting her daughter, Mrs. Eugene Lewis, at the time of her death. The remains were returned to Davenport, Iowa, and interred in the cemetery there, by the side of the beloved Bishop.

Mrs. Lee is survived by her daughter, Mrs. Eugene Lewis of Salt Lake City, and her son, Henry Morton Lee of Syracuse, N. Y. She was a daughter of ex-Governor Morton of Massachusetts and a sister of the late George H. French of Davenport, who was the father of Judge George C. French of that city and grandfather of Miss Alice French, known to the literary world as "Octave Thanet," author of *Stories of a Western Town, Knitters of the Son, The Missionary Sheriff*, and other books.

KANSAS.

F. R. Millspaugh, D.D., Bishop.

Missionary Progress.

By special request the Bishop preached, on a weekday morning, to the physicians, surgeons, and nurses of the city, at Grace Cathedral, Topeka. The Dean read a portion of morning prayer.

A church building has been purchased at Kansas City, Kans., from the Protestant Methodists, and our new parish is to be called St. Peter's. The church was opened for service on Septuagesima. There were 20 present at the early Communion and about 40 at the mid-day service. The Rev. Robt. M. Botting is the minister in charge, and this

is a distinct work from the old parish of St. Paul's, one mile and a quarter away.

At Herrington, a large division freight headquarters of the Rock Island System, an excellent piece of property, centrally located, has just been purchased for a church. The people expect to build within the year.

By the request of his convention, the Bishop has again sent out individual letters to all attendants upon the services of the Church, asking for "$1.00, more or less," for the General Board of Missions, to cover the apportionment for Kansas.

Grace Church, Chanute, has finished its new rectory, costing $2,500, without debt.

The old parish of Girard has purchased valuable property next its pretty stone church, for a rectory.

The Bishop of the Diocese was called upon to offer the Invocation at the inauguration of Governor Bailey, in the Auditorium, last week. He used the Prayer Book.

KENTUCKY.

T. U. Dudley, D.D., LL.D., D.C.L., Bishop.

Brotherhood Local Council.

The Local Council of the Brotherhood of St. Andrew decided to change its plan of meeting twice a month, to open meetings to be held at the different churches, four times during the year. In accordance with this change they held their first meeting in Calvary Sunday School room, February 12th. The meeting was well attended by Brotherhood men, and they listened with close attention to a strong and helpful address from the Rev. Carter Helm Jones, D.D., pastor of the Broadway Baptist church. Dr. Jones has made for himself a large sphere of usefulness here and elsewhere, by his brilliant gifts and large heart. He said that among the movements of the time he considered the Brotherhood of St. Andrew the most remarkable that has taken place within the Episcopal Church, and in line with the great movement going on in all "Churches."

LOUISIANA.

Davis Sessums, D.D., Bishop.

Protestant Ministers Organize with a Protestant Episcopalian at the Head.

"The Protestant Ministers' Association of New Orleans," is the title of a society just formed in that city. Its membership is limited to "Protestant Ministers," and its object is to purify politics and otherwise improve the moral tone of New Orleans. The only priest of the Church who has, as far as can be learned, affiliated with the Protestant Ministers' Association, is the Rev. Dr. Wells, Dean of Christ Cathedral. The officers of the Protestant Ministers' Association of New Orleans are: President, the Rev. C. L. Wells, Ph.D. (Protestant Episcopal); Vice-Presidents, Rev. Richard Wilkinson (Methodist Episcopal) and Rev. Dr. W. T. Palmer (Presbyterian); Secretary, Rev. C. V. Edwards (Baptist); and Treasurer, Rev. O. P. Spiegel (Campbellite). There is therefore a Protestant Episcopalian, a Methodist Episcopalian, a Presbyterian, a Baptist, and a Campbellite acting as officers; but all Protestant ministers in New Orleans are invited to affiliate.

MAINE.

Robt. Codman, D.D., Bishop.

Fire at Brunswick.

Some damage was done by fire to the structure and furnishings of St. Paul's Church, Brunswick (Rev. E. D. Johnson, rector). It is feared in particular that serious damage is done to a handsome memorial window given by a former rector, the Rev. Wm. McLaughlin. The loss is fully covered by insurance.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Total Abstinence League—Death of Two Priests—Massachusetts Church Union Sermon on the Name—Boston Notes.

The death of the Rev. Sidney H. Treat, rector of St. James' Church, Greenfield, occurred at his room in the Mansion House in that city on Jan. 29th. He had attended a meeting of the boys of the parish the evening before and was in his usual health. The rectory had been closed for several weeks by reason of lack of fuel, and Mr. Treat had rooms at the hotel mentioned. He was taken ill late in the evening before his death, but was able to reach his room at the hotel, where he died about 9 o'clock the next morning, the cause being pronounced conjestion of the lungs complicated by a weak heart. Mr. Treat came to Greenfield about a year ago as successor to the late Rev. P. V. Finch, who died while rector. He was a native of Massachusetts and a graduate of Columbia University with the degree of B.A in 1893 and M.A. in 1894, afterward taking the course at the Episcopal Theological School of Cambridge, from which he received the degree of B.D. in 1897. He was ordained deacon by Bishop Potter in 1896 and priest in 1897. After the latter ordination he was for some time assistant at St. Stephen's Church, New York.

At the late annual meeting of the Church Total Abstinence League, in the Diocesan House, Boston, the Rev. Dr. Clendenin of New York presided in the absence of Dr. Tomkins of Philadelphia. These officers were elected: President, Rev. F. W. Tomkins, D.D., Philadelphia; Vice-Presidents, Rev. F. M. Clendenin, D.D., New York, Rev. Edward A. Rand, Watertown, Mass., Rev. W. H. Van Allen, Boston, Rev. G. W. Shinn, D.D., Newton, Mass.; Treasurer, A. J. Hanson, Boston, Mass.; Secretary, Rev. J. Yeames, Arlington, Mass. Dr. Clendenin's remarks were very decided and much applauded. The Rev. W. H. Van Allen, the new rector of the Church of the Advent, was warmly welcomed.

The Rev. Horatio Gray, a retired clergyman, died at the Hotel Bellevue, Boston, Feb. 13th. He was graduated from Brown University in 1852, and afterwards pursued a theological course. He was at one time assistant in St. Andrew's Church, Philadelphia, and rector of Grace Church, Waverly, N. Y., for many years. He was occupied largely in literary work, and since 1871 has been without a parish. His birthplace was Roxbury, and he was the son of the late Henry Gray. His grandfather was at one time Lieutenant-Governor of this State.

The Massachusetts Church Union held a special service in Trinity Church, Boston, Feb. 11. The Rev. Dr. A. St. John Chambré, D.D., officiated. The Rev. Dr. Donald and the Rev. Messrs. C. J. Ketchum, Morton Stone, and F. S. Harraden were present in the chancel. The address by Bishop Whitehead was an exhaustive study of the Name of the Church. He gave his reasons why he considered a change desirable, discussing the several points, is it reasonable? is it expedient? and why not? He quoted the many criticisms passed upon the present name, and quoted the instance of the difficulty of translating the present name into the Japanese language, which, when done, rendered literally, would read "Kicking Superintendents." There was no uncertain note, or compromising attitude about the Bishop's position, as he showed up the obsolete meaning of the term "Protestant." The Bishop's judgment was that the wisest substitute for the present title is "The American Church," "which," said the Bishop, "has received the adoption of popular usage, as constantly employed both colloquially, and in sermons and addresses and synodical action. It is a name as old as 1783, when the Connecticut clergy applied for the Consecration of Bishop Seabury."

The address, in large part, will shortly be printed in The Living Church.

It is to be regretted that the weather was unfavorable, and comparatively speaking, so few heard this excellent address.

The Boston Branch of the Guild of St. Barnabas held a special service in St. Stephen's Church, Feb. 12, when Bishop Whitehead preached. He met the members of the guild a short time before the service, and spent a social time with them.

Mrs. Louisa A. Hayden has presented a pair of seven-light brass candelabra for the altar to St. Paul's Church, Nantucket. It is a memorial of Charles Dorr. The parish is enjoying unusual prosperity and activity under the charge of the Rev. Herbert Patterson. A parish house is very much needed.

At the clergy meeting in the Diocesan House, Feb. 8th, Bishop Wells made an address. An excellent paper upon the relation of the Church to the family was read by the Rev. T. K. Cole of Newton Lower Falls.

The Rev. Samuel Macpherson will take a position on the staff of the Church of the Advent, Boston, on Low Sunday. He has for the past two years been rector of St. John's Church, Auburn, N. Y. Mr. Macpherson is a native of Scotland. He was ordained deacon in 1897 by the Bishop of Central New York, and after spending a short diaconate in missionary work at Copenhagen in that Diocese, he was advanced to the priesthood by the Bishop of Milwaukee, and became an instructor and afterward member of the faculty of Nashotah House. Subsequently he was at St. John's Church, Roxbury, Mass., and for a short time was curate at St. Mary the Virgin's, New York.

In resigning his work at Auburn, which Mr. Macpherson has already done, he gives up a very successful ministration of two years. The *Daily Advertiser* says: "The parish, while regretting his leaving, must still rejoice for him that his talents and energy are to be exercised in a broader field, where the heartfelt good wishes and the prayers of all who have felt the inspiration of his Godly life and have known the benefits of his counsel, will follow him."

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Sunday School Institute—Lenten Services.

The Church Sunday School Institute of Detroit held its annual meeting on Feb. 8th to 10th, at Christ Church. The opening day, Sunday, was devoted to the usual services, with an address in the afternoon by the Rev. Charles E. Woodcock on "The Value of the Sunday School as an Educational Factor." Among the business of the following days was a teachers' conference on Monday evening, with an address by the Rev. Pascal Harrower, chairman of the New York Sunday School Commission, followed by a meeting of Sunday School superintendents. The discussions on Tuesday included the following subjects: "Parochial Institutes," treated by the Rev. Dr. Maxon; "The Institute Calendar," by the Rev. R. T. W. Webb; "Lenten Courses," by the Rev. J. C. H. Mockridge; "Primary Grade: What is It?" by the Rev. S. S. Marquis; "Children's Missionary Meetings: Union or Parochial?" Rev. John A. Chapin; and "A Year's Experience with the Trinity Course of Instruction," Mr. Geo. Swift, superintendent of St. John's Sunday School.

Noonday Lenten services have been arranged in Detroit. The meetings will be held in Harmonie Hall, a very central place. The following speakers have been engaged: Rev. E. J. Huiginn, Beverly, Mass.; Rev.

W. R. Stearly, Cleveland, Ohio; Rev. Alsop Leffingwell, Toledo, Ohio; Rev. W. C. Richardson, D.D., Philadelphia; Bishop Coleman of Delaware; Rev. Frank Du Moulin, Chicago; Rev. J. Sanders Reed, Watertown, N. Y.; Rev. Cyrus Townsend Brady, Brooklyn, N. Y.; Bishop Tuttle of Missouri; Rev. J. N. McCormick, Grand Rapids, Mich.; Dean Williams, Cleveland, Ohio; Rev. S. C. Hughson, O.H.C.; Dean Jones, Gambier, Ohio.

The arrangements for these services are made jointly with the Brotherhood in Detroit, as stated under the head of Diocese of Ohio.

The Southern Convocation (Rev. C. H. I. Channer, Dean) met in St. Peter's Church, Tecumseh, Thursday, Feb. 12th. A prominent feature of the programme was an address delivered on behalf of the Woman's Auxiliary by Mrs. Woodcock of St. John's Church, Detroit. Miss Mills, the general missionary of the W. A. of the Diocese of Western Michigan, was also present, and spoke on behalf of Missions. St. Peter's Church, Tecumseh, is a very interesting old building, erected in 1833, and is said to have been at the time the most westerly church of our communion. It is now the oldest church building still in use in the Diocese.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Woman's Auxiliary—Guild Hall for Sussex—Mazomanie—Oconomowoc—No More Entertainments at St. James'.

In spite of the heavy snowstorm, a goodly number of women attended the monthly meeting of the Milwaukee branches of the Woman's Auxiliary, at St. Andrew's guild hall, on Tuesday afternoon, Feb. 3d. The business session brought up many points of interest and of active work. Letters were read in acknowledgment of boxes sent to missionaries in the Diocese; in response to periodicals distributed by the Church Periodical Club; and an appeal for aid from a struggling mission in another Diocese, which was responded to by the various branches. The President reported having received a gift toward our work from the Chicago branch; that the special circular explaining the Birthday Plan which was commended to all Churchwomen, will soon be issued; and that the Lenten circular has been well distributed throughout the Diocese.

The Rev. F. A. Sanborn of All Saints' Cathedral read a most interesting letter from the Rev. C. E. Rice of Circle City, Alaska, telling of his journey and of his first experiences in his northern home. The Rev. G. F. Burroughs, rector of the parish, gave a thoughtful address on Mormonism, its tenets, organized methods by which proselyting is accomplished, and the altogether inadequate missions of the Church among its people. Squares of an autograph quilt were distributed among the several branches, the proceeds, with the quilt, to be sent to the Rev. Mr. Rice.

The offer of a guild hall in connection with St. Alban's Church, Sussex, has been made by the Hon. Richard Weaver, a leading parishioner, and has been accepted. The edifice will be a memorial to Mr. Weaver's deceased wife, and will be erected at a cost of about $1,000.

On Wednesday evening Feb. 11th, by the kindness of the Rev. Dr. J. E. Reilly, rector of Grace Church, Madison, an interesting lecture on "Ireland and the Irish," illustrated by lime-light views, was given by that gentleman in the guild hall at Mazomanie (Rev. H. A. Marcon, missionary), in aid of the fund for the purchase of the town lot adjoining St. Luke's Church, whereon, one day, it is hoped a rectory will be built.

The Rev. D. C. Garrett closed a rectorship of two years and a half at Zion Church, Oconomowoc, Feb. 14th, and left the same week for Boston to enter upon the rectorship of the Church of the Redeemer, Chestnut Hill. A farewell reception was given to Mr. and Mrs. Garrett by the vestry and guilds of the parish at Welch's Hall, Feb. 5th. Several hundred citizens, irrespective of religious connection, assembled to pay their respect to the retiring rector and wife. Addresses were made by Mr. B. G. Edgerton, Mayor Agnew, Prof. Kittle, Rev. Mr. Spencer, and Dr. McL. Miller. The next evening Bishop Nicholson visited the parish for the sixth time during this rectorship, and confirmed a class of 14, mostly adults, making 75 confirmed in a little over two years. Sixty-seven have been baptized during the same period. The mortgage indebtedness and a floating debt have been liquidated, a balance is left in the treasury of all the guilds, and a handsome surplus in the parish treasury. Mr. Garrett is a member of the Missionary Council from this Diocese.

The Rev. Edwin G. Richardson, rector of St. James' Church, who has been incapacitated from an accident for several weeks, resumed his work last Sunday, and in course of the sermon, declared, according to *The Sentinel:*

"The time has come for me to say frankly and firmly that a stop must be put to our excessive number of entertainments which, by commercializing our parochial relations, is killing the spiritual life of all our people. A church is not a money-making institution, and the need of carrying our mortgage interest has burdened us with tickets and entertainments until we are all heartily sick of both. We have an average of twenty-five pay entertainments a year and our chancel notices sound like a bulletin-board of an amusement hall.

"Moreover, all of the methods resorted to have not met with my complete approval. For instance, I do not think it becoming for the men of the parish to ask refined and delicately nurtured women to set up a junk shop and sell rags, old clothes, rusty iron, and the debris of cellars and garrets, either to poor Poles or to society women who frequent rummage sales to drive a hard bargain. There will also always be honest differences of opinion regarding the propriety of raising money by card playing, but the issue will never be raised here again, because all such things will stop if our debt is reduced to manageable limits."

He expressed the hope that the Easter offering might amount to $6,000, and said that the rector, wardens, and vestrymen had personally pledged $3,250 of this amount.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Woman's Auxiliary—Mr. Short's Anniversary—Death of Miss Page—Convocation at Kirkwood.

The quarterly meeting of the Missouri branch of the Woman's Auxiliary was held in the Schuyler Memorial House. A Diocesan Anniversary book was announced as a new plan to swell the United Offering. Every member is given a card upon which she pledges a certain amount on each birthday; her name is then entered on an anniversary diocesan book, which is being kept by Miss Annie S. Cousland, treasurer for Missouri.

Announcement was made of the death of Mrs. Virginia Forster, who during a long life was devoted to Auxiliary work. A pledge of $128 was made for Kyoto, Japan, in response to Bishop Partridge's recent appeal; $101 to All Saints' School, South Dakota; $50, in memory of Bishop Gilbert, for the Birch Coolie mission; and $80 for the Hooker Memorial School in the City of Mexico.

On Septuagesima Sunday the Rev. Wm. Short, rector of St. Peter's Church, celebrated his 14th anniversary. Mr. Short preached the same sermon he had delivered upon assuming the rectorship, from the text: "This is the message that ye have received from Him, that God is light, and in Him is no darkness at all." After the sermon Mr. Short urged the people to coöperate with him in building a parish house, which would cost about $25,000. Subscriptions were immediately taken and about $13,000 was given in pledges.

Bishop Robertson Hall has lost one of her most valuable teachers in the death of Miss Page, who for some years has assisted the Sisters of the Good Shepherd in their School work. Miss Page was removed to St. Luke's Hospital some weeks ago for special treatment, where she passed away on Saturday last. Her remains were carried to her home at Chillicothe, Ohio, for interment.

The pre-Lenten session of the Southern Convocation was held in Grace Church, Kirkwood, beginning with a conference of the clergy, Tuesday evening, the 10th. Wednesday opened with matins and celebration, the sermon being by Dean Davis of St. Louis Cathedral. The subject discussed was, "How shall we make the most of Lent?" the Rev. F. H. Richey being the writer, and the Rev. F. M. Weddell, the Rev. T. A. Waterman, and the Rev. A. H. Brook, the speakers. At the business session, Dr. Potter was nominated for reappointment as Dean and the Rev. F. M. Weddell of Rolla as Secretary, Cape Girardeau being selected as the place for the fall meeting. The Rev. J. F. Milbank was the evening preacher, after a short office of devotion. After matins, Thursday, the subject for discussion was "How Can the Church Reach the Country Districts more Effectually?" the Rev. F. M. Weddell being writer, the Rev. A. H. Brook speaker, the subject being further discussed by the members and visiting St. Louis clergy. The subject at 2:30 was "Church Instruction," The Sunday School, the Rev. Dr. Arthur Brittain; The Catechism, the Rev. J. F. Milbank; The Adult Class, the Rev. G. D. B. Miller, the Bishop closing with an address, and preaching to a great congregation in the evening. While the Convocation practically closed with this service, the Bishop pontificated at an early hour on the following morning and delivered a deeply spiritual meditation.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, Bp. Coadj.

Mission at Fullerton.

A mission has just closed at Fullerton, the missioner having been the Rev. Chas. H. Young, rector of St. John's Church, Omaha. This place is a county-seat where Church work has just been opened. A handsome frame church, complete in its appointments and a gem of good taste, has been erected, free from debt. The people of the community are flocking to its services and showing strong interest, and anxious to take up the life of the Church. The effect of rampant Protestantism is shown in the fact that at the children's mission service, when the church was filled with children, it was found on inquiry that more than 80 per cent were unbaptized, and many of them had never even heard of Baptism. The condition is said to be not at all exceptional.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Toledo Items.

The Woman's Auxiliary of Toledo held a meeting in Calvary Church on Feb. 12th, which was well attended. Reports from the several parishes were read, showing increased zeal and improvement throughout. The subject for consideration was China, on

which two original papers were read, one by Miss Grace Gardner, describing her trip in that beautiful land, and on the other hand, the poverty and cruelty of its heathendom; and the other by Mrs. Walter A. Hodge, entitled "Our Impressions," showing the encouraging results of our outlay of men and means, and urging all to do their full duty in regard to Chinese missions. The Rev. L. P. Franklin gave a reading full of interesting details regarding China. A collection was taken for the Bedell scholarship at Bexley Hall, after which refreshments were served and a social time spent. Grace Church was selected for the next meeting.

The guild hall of St. Paul's Church, Toledo, is to have four new stained glass windows put in, three by the guild, and the fourth by Mr. and Mrs. Stevenson. Improvements in the interior of the church have also been planned. The choir lately gave a successful entertainment, and the Boys' Club has been reorganized. This club has been in existence for 12 years with Mr. Theo B. Bodes as its president during all that time.

A combination has been effected between the arrangements for Brotherhood of St. Andrew noon-day services in Detroit and in Toledo, according to which the noon-day preachers from other cities will generally be heard consecutively in the two cities. Archdeacon Webber of Milwaukee begins at Trinity Church, Toledo, on Ash Wednesday, and finishes the week, while the Rev. E. J. V. Huiginn of Beverly, Mass., serves similarly in the public hall selected for the services in Detroit. In the next week Mr. Huiginn and the Rev. C. E. Woodcock of Detroit take the services in Toledo, while the Rev. W. R. Stearly of Cleveland and the Rev. Alsop Leffingwell of Toledo are in Detroit.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop
Alex. Mackay-Smith, D.D., Bp. Coadj.

Windows at Christ Church—Expansion of St. James' Parish—Philadelphia Notes.

A notable development of American ecclesiastical art is under way in connection with Christ Church, Philadelphia, where the corporation is placing a series of windows in unity of design and treatment. As in this sacred edifice the American Church was organized and the American Prayer Book adopted, the general topic selected is the History of the Christian Church. The theme necessarily cuts adrift from hackneyed and outworn subjects, and launches into original art.

The execution of the work, which was competed for by leading glass firms in America and Europe, has been put in the hands of Messrs, Heaton, Butler & Bayne of London, represented by the Gorham Company, New York. The subject of each window is selected in detail by the rector, the Rev. Dr. C. Ellis Stevens, in consultation with the givers, and each design is an absolutely original work of art, and is protected from reproduction. The general theme has now extended in glass from the ordination of the Apostles to the period of the great Councils. The four windows so far completed represent $32,000 actually paid; each one costing, with its memorial endowment, $8,000. These have all been given by individual parishioners.

As an idea of the nature of these windows, it may be said that the chief scene of the first gives a new conception of the Christ of the Resurrection—"head over all things to His Church." He is in the act of commissioning the first Apostles. A sub-scene illustrates the Apostolic Succession by a series of figures, including St. Paul, St. Timothy, St. Ignatius, and others, ending with St. Columba, St. Augustine of Canterbury, St. Anselm, and on to Bishop Seabury—the latter wearing his mitre, which is still preserved at Trinity College. The window of the Councils, gives as the major scene the Council of Nice, with a grouping of historical characters, the central one being St. Athanasius. The saint stands calmly in the certainty of that holy faith which had ever been that of the Church, but which was set forth by this Council in the Nicene Creed. His consciousness of this declaration of the revelation of the nature of God, gives a majestic solemnity to his figure and face, which the artist has portrayed in one of the most sublime conceptions of modern art.

The newest window is the second chronologically; but has just been put in position—the gift of Mrs. Clement Buckley Newbold.

NEWBOLD MEMORIAL WINDOW, CHRIST CHURCH, PHILADELPHIA.

It represents the three centuries of suffering, after the time of the Apostles, by which the Church passed to its triumph. It is the window of the holy martyrs. Obviously the theme was a most difficult one to handle without obtruding the thought of mere physical pain. The design illustrates the manner in which the Christians forced their way to firm faith, through "much tribulation"; and it stands for "faithfulness even unto death." As most Churchmen well know, it was customary in early persecutions to allow persons accused of being Christians a chance before condemnation to save themselves by renouncing Christ in an act of offering upon a heathen altar. The central scene in this window is the trial of St. Agnes before the Roman Prefect Sempronius. A heathen priest urges the libation of the heathen sacrifice, which the frail maiden puts gently aside, lifting aloft that cross of her Christian loyalty, which she knows means her death for His dear sake. The glass is so arranged that a wonderful radiance transfigures her. Above is a lamb, her symbol, in recognition of the pallium which, taken from beside her tomb. was formerly in use in our Anglican Church, by the Archbishops, and is still indicated in the arms of Canterbury, Armagh, and Dublin, and was long in those of York. In the lower scene are figures of martyrs of the Eastern and Western portions of the Church. Beginning from the left, they are those of St. Stephen, protomartyr of the Church; St. Polycarp, Bishop of Smyrna, St. Perpetua, St. Lawrence, St. Cecilia, St. Cyprian, Bishop of Carthage; and the English protomartyr, St. Alban. Future windows will continue the history of the Church.

The Rev. Wm. C. Richardson, rector of St. James' Church, Philadelphia, is inaugurating an era of very progressive work in his parish. On Jan. 18th, at the morning service he outlined to his people a scheme of a two-fold character—as he stated it, extension and intention—the undertaking of some distinctively missionary work in another part of the city, and some changes and additions in the equipment of the parish church, particularly the building of a new organ, and a carved stone, reredos, and altar. The proposed work of extension would embrace the founding of a Settlement in the southwestern section of the city, in which the results of work in the Industrial School should be secured; also the securing of a lot, either in West Philadelphia, or south of Pennsylvania Avenue, on which to build a mission chapel with the idea of developing it gradually into an independent parish. At a sepcial meeting of the corporation on Jan. 22nd, the entire project was thoroughly discussed. The plans for founding the settlement, and also for putting in the new organ and altar and reredos were approved, and the rector was authorized to begin the Settlement work at the expense of the parish. The matter of organ and altar was placed in the hands of a committee appointed to secure estimates. The project of organizing a separate mission work to be carried on by the parish was also referred to a committee who will report at the next meeting of the vestry.

The 28th anniversary of the founding of St. James' Industrial School and Mission, located on Fitzwater Street, was kept in January. In 1875 seven or eight women met in the parish building of St. James' Church, and decided on the opening of a day school, other than the parish school, or even the public schools, for the children near the Schuylkill and within reach of the parish rectors of St. James'; the idea being that there were many children who could not attend the public schools because they were not suitably clad and fed by their parents and guardians, and because in many cases, of irregular habits of family life. This was the beginning, and the work has gone on very successfully all these years. In addition to their school work, the children are trained to industrious habits, household work, sewing, cooking, etc., and the regular bathing day is a feature of the school. There are three divisions, the kindergarten, the intermediate class, and the main school. A bakery is connected with the school for giving employment to older girls, when they are obliged to leave school and to support themselves.

On Monday, Feb. 23, at 11:30 o'clock, a pre-Lenten service for the clergy of the Diocese will be held in the Church House. The Bishop Coadjutor will celebrate the Holy Communion and address the clergy.

A parish house, to cost about $7,000, is soon to be built for St. Alban's Church, Roxborough (the Rev. Chas. S. Lyons, rector). The rector of the parish is prosecuting an aggressive work among the young men of the neighborhood, and will make the gymnasium a special feature of the new parish house.

A series of lectures, planned by the Rev. W. C. Richardson, rector of St. James', for the instruction of Sunday School teachers in Philadelphia parishes, has just been completed. The first was delivered by Professor Moulton of the University of Chicago, on "The Bible in the School"; the second by Professor Fullerton of the University of Pennsylvania, on "The Teacher as Teacher"; the third by the Rev. Dr. Mortimer, rector of St. Mark's, on "The General Subject of Worship and Ritual"; the fourth by Mr. Geo. C. Thomas, on "General Sunday School Management"; the last by Mr. John W. Wood, Corresponding Secretary of the Board of Missions, on "The Subject of Missions," with special reference to the relation of the Sun-

day School to this part of the Church's work. The lectures have been well attended, and the whole course has been remarkably interesting.

The old parish of St. Andrew's, Philadelphia, which has been without a rector for some months past, has called to the rectorship, the Rev. George Gunnell, who has resigned the parish of the Epiphany, Bellevue, Pa., to accept the call to Philadelphia. Mr. Gunnell was born in Pittsburgh, studied in Hobart and Harvard Colleges and the General Theological Seminary, from which latter he was graduated in 1895. During his diaconate he was in charge of the Church of the Holy Innocents, Leechburg, Pa., and later was curate at Calvary Church, Pittsburgh. Mr. Gunnell will take charge of his new work on March 1st.

The Church of the Atonement, West Philadelphia (the Rev. I. N. Stanger, D.D., rector), is being beautified by the addition of a chancel window, made by Mayer & Co. of Munich. The window is a memorial to the late William Hill, for many years accounting warden of the parish, and contains representations of the Nativity, Baptism, and Resurrection of our Lord.

THE PHILIPPINES.

Chas. H. Brent, D.D , Miss. Bp.

A Conference of Workers.

At the call of the Bishop there was an informal Conference of the workers in the Church Mission on Friday, Jan. 2nd. At 7 o'clock the Bishop celebrated the Holy Eucharist at St. Stephen's, and the greater number of the staff received the Blessed Sacrament. After breakfast together at the Bishop's house, the members assembled for the work of the Conference. The Rev. Irving Spencer was appointed secretary. Those present were the Bishop, the Rev. Messrs. Irving Spencer, H. R. Talbot, W. C. Clapp; Chaplains Pruden and Silver of the United States Army; Mr. Wm. H. J. Wilson, lay worker; Mr. Percy Graham, lay reader; Miss Margaret Waterman, head of the Settlement House; Miss Harriet B. Osgood, kindergartner; Miss Clara Thacher, nurse; Mrs. Staunton, and Mrs. Spencer. The only member of the staff that was not present was the Rev. J. A. Staunton, Jr., whose work in Benquet prevented his attendance.

The Bishop called upon the various members to render reports of the parts of the mission's activity in which they had been specially engaged. The Rev. W. C. Clapp reported the course of work in Manila from the time of his arrival in November, 1895, to the building of the temporary chapel which the local congregation now uses. More recently he had made a month's trip to Iloilo and other parts of Panay, in order to observe the conditions and form an estimate of the advisability of establishing works at various points. He recommended that work be begun at Iloilo, as being the Army Headquarters of the Department of the Visayas and the city of second importance in the archipelago. The report continued with an account of the regular visitation of the hospitals and of Sunday services held there.

The possibilities of a work among the Chinese were discussed favorably and it was announced that soon a specially trained worker for this field would probably be secured.

In order to fulfil our responsibility toward the few Filipinos who had connected themselves to us, a weekly Eucharist in the Spanish language had been instituted; but it was felt that in order to meet the future needs of this side of the work, much attention ought to be given to the matter of language equipment and the preparation of literature.

The Rev. H. R. Talbot presented a summary of the work of St. Stephen's Church, rapidly reviewing its inception as a congregation under Chaplains Pierce, Marvine, and Walkley, which met at first in various private houses, and later for a considerable period, in the Cuartel de España within the Walled City. During the past year, ending Dec. 31st, there have been 28 baptisms, 5 confirmations, 5 burials, 47 marriages. The financial report indicated that with the growth of the permanent population in Manila it was reasonable to expect that this portion of the work would be self-supporting. Considering the climatic conditions, transportation obstacles, and the unsettled state of the community, the Sunday congregations have been good; the large number of men especially gratifying; and the defects in practice and attendance mostly such as must be attributed to lack of definite teaching and training in the home parishes.

The Rev. Irving Spencer's work has been chiefly at Cavite and along the line of the Manila & Dagupan Railway. The services at Cavite were instituted originally by the energy of Col. Forney of the U. S. Marines, and have been maintained through the coöperation of the Army Chaplains with the clergy of the Missionary Jurisdiction. A room in the old convent is loaned for the purpose, and an attendance of from 40 to 60 persons is usual. There is no chaplain in connection with this naval station, and as there is no immediate prospect of the removal of the navy yard or garrison, it is likely that there will be a continued and perhaps increasing

THE PHILIPPINES—STATION ON THE MANILA & DAGUPAN R. R.

VIEW TAKEN NEAR THE "SETTLEMENT HOUSE," MANILA.

importance in the maintenance of these services, and the advisability of placing a resident priest there is to be considered.

On the line of the railroad at Caloocan, where there is a small colony of English and Americans, occasional services are held. The possibilities at Dagupan and Lingayen are lessened by the fact of the withdrawal of troops in accordance with the present policy of concentration. The same policy will operate for the increased importance of Bayombang, where several companies are to be stationed. Thus far it can hardly be said that the interior towns have anything of permanent American population, and the problem of ministering to the scattered few is difficult.

The "Settlement House" (whose more particular name is to be allowed to *grow*) has now been occupied since Oct. 24th. Delays have been encountered; the kindergarten materials have not yet arrived, the purchase of supplies for the dispensary only just concluded. But in the meantime the residents of the house have begun to make friends with the children of the neighborhood, and already two "clubs" are in successful operation. On the night of Dec. 30th the House had an exceedingly pleasant and even brilliant formal opening, for which the Bishop and the ladies in residence had issued invitations. Upwards of two hundred people attended. Filipinos and Americans mingled in social intercourse. The grounds were beautifully illuminated with a large number of lanterns; sweet music was discoursed by a Filipino band; and dainty refreshments were dispensed. All admired the excellent adaptability of the house to the purposes of the settlement. A large tiled room with convenient ante-room is fitted up for the use of the "Dispensary of St. Luke the Physician"; a very wide upper verandah, which can be closed during the typhoon weather, will make an ideal place for the "Kindergarten of the Holy Child." All the house is bright with pictures, books and plants; and the natives for whom the house was established can hardly escape its refining influence if they come within its doors. One of the lower rooms is admirably adapted for a chapel, and this with its simple altar, beside which a Christmas *crêche* had been arranged for the children, seemed especially to impress the native visitors.

A considerable portion of the morning session of the Conference was taken up with the discussion of plans for the work at the Settlement House. Action was taken, looking toward the formation of an Auxiliary committee, to work with and to aid the resident workers. To still further extend the influence of the Settlement, it was resolved to issue a circular appeal to the American women who might come to the islands, suggesting how they might individually help to bear the responsibility which has been thrust upon our country in these new possessions.

Not the least interesting report of the morning was the *extempore* address of Chaplain Pruden, who told the members the principles and methods which govern the work of an active army chaplain of the present-day sort.

Mr. Wilson, who has seen longer service in the Philippines than any other of our workers, gave an interesting detailed report of his work as a layman—visiting hospitals and prisons, distributing periodicals, gathering libraries for soldiers and institutions, getting transportation for helpless men, befriending the wronged, looking up relatives who are missing, searching records for information concerning the departed; serving at the altar in church.

At the afternoon session there were various discussions, suggested by the morning's reports. Looking toward the organization of the future Cathedral, the secretary was directed to correspond with several of the Eastern Colonial Bishops of the English Church, asking for data derived from their various experiences.

The best mode for disposition of the portion of the United Offering of the Woman's Auxiliary which fell to this jurisdiction was brought up, and a committee appointed to examine into the matter of establishing a school for Filipino girls. The question of the marriage of natives, what safeguards should be used—this was also made the subject of a committee of investigation.

The Conference adjourned at the close of the day with a sense that its deliberations had served to knit together the thoughts and purposes of the workers; and while it revealed the magnitude and difficulties of the field, it also raised new ideals and kindled fresh enthusiasm.

Bishop Brent has secured about 13,000 square metres of land located on Calle Isaac Peral, near the Luneta, as a site for the Cathedral and its attendant buildings. The first building to be erected will be a Church House, plans for which are now being perfected; the interest on the part of the local committee is great.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

The Bishop Coadjutor—Woman's Auxiliary—Religious Statistics—Notes

Bishop McVickar is now able to attend to his regular visitations in the Diocese.

The Rhode Island branch of the Woman's Auxiliary opened its meetings in Grace Church, Providence, on Tuesday, Feb. 10th. After morning service, the rector, the Rev. E. S. Rousmaniere, read a letter from Bishop Clark, commending the good work of the Woman's Auxiliary and its steady improvement everywhere, and giving a brief history of the local branch from the time of its organization in 1878, during which time nearly $175,000 had been turned over to the Board of Missions, in addition to which, clothing, books, etc., to the value of $10,000 have been sent to various parts of the country. Forty-seven parishes in Rhode Island have branches of the W. A.

In the afternoon, Mrs. Ames, the president, was in the chair and introduced Miss Emery of New York, General Secretary, who gave an interesting sketch of the growing work and good financial results of the society. Following this were addresses from Mrs. Thayer, president of the Massachusetts branch, Rev. Dr. Henshaw, Rev. S. H. Webb, Rev. Dr. Fiske, and the Rev. E. S. Rousmaniere. Bishop Clark came in toward the end, and after a brief address, gave the benediction.

The Church in Rhode Island has grown from fifth place, with 2,472 communicants in 1853, to second place, with 12,372 in 1900. Comparative statistics, according to the *Diocesan Record*, are as follows:

	1853.	1900.
Association Baptist	7,146	13,830
Methodist Episcopal	2,824	5,880
Congregational	2,820	9,385
Free Will Baptist	2,644	3,605
Episcopal	2,472	12,372

The Church of the Good Shepherd, Pawtucket, has a fund of about $2,000 for a parish house which they hope to build in the spring.

The people of Phillipsdale hope to have a chapel ere long. Services are being held in the pumping station, where the room used is too small to accommodate the congregation.

SALT LAKE.

Abiel Leonard, D.D., Miss. Bp.

Missionary Progress.

At Grand Junction, Colorado, where the mission was placed in charge of the Rev. C. W. G. Lyon something over a year ago, and where he has given his entire time for but little more than six months, a rectory has been built, the church painted, new pews supplied, a furnace added, and a vested choir introduced. More than all else, Mr. Lyon has gained a warm hold on the affections of his people and is building them up in the faith. The prospects at Ouray, Col., which is under the charge of the Rev. J. W. Gunn, are unusually good. A church is shortly to be erected. Mr. Gunn also has missions at Montrose and Telluride. The former is the county-seat of a great fruit country, and the Government will shortly begin the work of irrigation by constructing a long tunnel through the mountains to divert a portion of the water in the Gunnison River to the arid lands of Montrose County. This will attract a large population, and the Church must be ready for them. At Durango, in the southwestern part of the state, the Rev. O. E. Ostenson is engaged in work which radiates from that point to many branches in the neighborhood, and he has enlisted the aid of Mr. L. L. Shindler, an enthusiastic Brotherhood man, who gives his entire time to the work. If two other single men of like spirit might be secured, two or three promising fileds for work could be entered.

The Bishop has recently confirmed Mr. L. B. Johnston, formerly a Methodist minister, who expects to become a candidate for holy orders.

The work among the Indians in Eastern Utah, under the Rev. M. J. Hersey, is taking on new life. A son of the chief, by name Stokes Chavenangh, was present at the recent Convocation in Salt Lake City as a lay deputy. It is hoped in the early spring to erect at White Rocks a combination mission house and hospital, to be in charge of the Misses Carter and Murray.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

The Mission in Columbia.

A series of very interesting and helpful mission services, held simultaneously in all our parishes in Columbia, closed on Sunday night, Feb. 8th. We feel quite sure that these services have accomplished much good in all the congregations and in the community at large, and that they have awakened the people of the city to a realization of the reality of religion.

The mission at the Church of the Good Shepherd (Rev. W. P. Witsell, rector), was conducted by the Rev. W. A. Guerry, Chaplain and Professor at the University of the South. His order of services was: Daily Communion at 7:45 A. M.; at 11:15 A. M., service and instruction on the subject of the Holy Communion; 8 P. M., service and sermon. There were also two children's services, and on one Sunday afternoon Mr. Guerry addressed a large men's mass meeting in the Columbia Theatre. There were some 600 or 700 men of all denominations present, excellent music was rendered by a local men's musical club, and Mr. Guerry delivered a very strong and helpful address on "The Hindered Man," a type of whom was Zaccheus. Our missioner is a man now pretty well known in the American Church, as a preacher of ability, and all of his instructions were plain, practical, helpful presentations of the Church's teaching. His sermons were pointed, forceful, inspiring. Many expressed themselves as being sorry that the mission had come to an end. Some asked that public thanksgiving be held at the close of the mission, for they said: "The Lord hath done great things for us."

The mission at St. Timothy's chapel was conducted by the Rev. T. Tracy Walsh, rector of the Church of the Redeemer, Orangeburg, S. C. Mr. Walsh is a good preacher, and

drew large congregations to hear the Word, and we feel that much good was accomplished by his sowing in that portion of the Father's vineyard.

AT TRINITY CHURCH, Columbia (Rev. Churchill Satterlee, rector), the mission was conducted by the Rev. Charles M. Niles, D.D. There were four services each day, Holy Communion, Morning Prayer and Instruction, Children's Service and address, and Mission Service and Sermon.

The missioner succeeded in interesting and helping nearly all those who heard him, and the almost unanimous testimony of the congregation is that the Church has been benefitted and strengthened spiritually by these services. There was a special night appointed for college students, attended by members of three colleges and the Presbyterian Theological Seminary. Dr. Niles conducted special services for the Brotherhood of St. Andrew, for the Girls' Friendly Society, and for the women of Columbia. Nearly 500 attended. At the last service Bishop Capers was in the chancel and gave his witness to the evident value of the mission here, and in the other churches. The Bishop confirmed a class of 16, which had been in preparation for a number of weeks.

AT TRINITY CHAPEL, which is located in the mill district, the Rev. C. B. K. Weed, vicar, the mission was conducted by the Rev. W. J. D. Thomas of Washington, D. C. It was found impracticable by force of circumstances to hold services during the day except on Sundays, because all the people are employed in the mills, but they attended the night services in goodly numbers, and the interest grew from night to night, as the people learned of the Church, of which many had never before heard. It is to be hoped that some of the seed sown has fallen upon good ground and that the Church will reap a great blessing.

This was the first mission ever held in Columbia, and the doubt of the people as to the advisability of a mission was dispelled after the first or second service. All were unanimous in pronouncing it a success.

SOUTHERN OHIO.

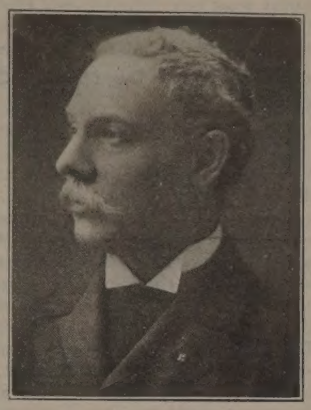
T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

New Rector of Our Saviour—Church Club.

THE ANNUAL MEETING and banquet of the Church Club of Cincinnati was held at the Grand Hotel on the evening of Feb. 9th. The clergy of the city and suburbs were guests of the club. Judge John S. Conner, president, presided. The annual reports of the secretary and treasurer were most encouraging. The report of the delegates to the Conferenece of Church Clubs, held at Pittsburgh, was made by Dr. J. B. Coleman. The appointed speaker was the Rev. Dudley W. Rhodes, D.D., rector of the Church of Our Saviour, who made an address on the subject of "Clerical Burden Bearers." The musical programme was under the direction of Prof. W. S. Sterling of the College of music. The election of officers for 1903 resulted as follows: President, Judge J. S. Conner; First Vice-President, Hon. Gideon C. Wilson; Second Vice-President, W. D. Spalding; Secretary, Charles G. Comegys; Treasurer, Jackson W. Sparrow.

THE REV. D. W. RHODES, D.D., has accepted the call to become again the rector of the Church of Our Saviour, Cincinnati, of which he was the first rector. He was born in Marietta, Ohio, in 1849, and was educated at Marietta College, and at Cornell University, from which latter he was graduated in 1869. He attended the Philadelphia Divinity School and was ordained deacon by Bishop Bedell in 1874 and priest by Bishop Talbot in the same year. He served at Christ Church and St. Paul's Church, Cincinnati, until May, 1876, then became rector of the newly formed parish of the Church of Our Saviour, and remained in same until 1896. During this time the stone church was built, enlarged three times to its present size, and a rectory built.

In 1896 he became rector of the Church of St. John the Evangelist, St. Paul, Minn, and remained four years, until the climate proved too severe for his throat. After a



REV. D. W. RHODES, D.D.

year abroad, he returned to Cincinnati, and has now again accepted the rectorship of the Church of Our Saviour. He was married in 1875 to Laura Wiggins of St. Louis, by whom he has two sons, Dr. Goodrich B. Rhodes of Roosevelt Hospital, New York, and Company in Cincinnati, both graduates of Yale. He was again married in 1885 to Frank R. Rhodes, with the American Book Jennie Handy of Cincinnati, who has one daughter, Janet.

Dr. Rhodes received his degree in Divinity from Marietta College, and is the author of two volumes of lectures, *Creed and Greed*, 1879, and *Dangers and Duties*, 1880, and many separate addresses and sermons. He was deputy to General Conventions of 1892 and 1895.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Memphis Notes.

THE CONVOCATION of Memphis met at St. Matthew's Church, Covington, on Monday, Feb. 2nd, Rev. W. P. Browne, Dean of the Convocation presiding. The Rev. Granville Allison of Grace Church, Memphis preached from St. Mark xiv. 8. On Tuesday morning there was a celebration of the Holy Communion. Later, the Very Rev. James Craik Morris, Dean of St. Mary's Cathedral, Memphis, preached on "Christian Unity." The same subject was discussed later, led by the Rev. Mr. Allison and participated in by all the clergy and lay delegates. At night the Rev. Neville Joyner of Bolivar preached on "The Individual." Wednesday morning there was the early celebration of the Holy Communion by Dean Morris. At 10:30 A. M. Archdeacon Percy C. Webber of Milwaukee, Wis., preached the first address of the mission he is holding. At the afternoon session of the Convocation, Archdeacon Webber made an address on "Parochial Missions."

ST. ALBAN'S MISSION, South Memphis, has about forty-five members. The Dean reads evening prayer and preaches on Sunday afternoons at 4 o'clock, and there is Sunday School with Mr. F. J. Baum as superintendent. During the past four months the services have been held in four different houses, but now the movement is well under way to build a chapel, and it is expected by April that enough subscriptions will have been received to justify the laying of the cornerstone. The building committee is composed of Messrs. F. J. Baum, A. P. Smith, Henry Sohm, and Samuel Whipple.

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CHICAGO

VERMONT.

A. C. A. HALL, D.D., Bishop.

Illness of Mr. Temple.

MR. E. L. TEMPLE of Rutland, a distinguished Churchman, for many years deputy to General Convention, and author of *The Church in the Prayer Book*, has been seriously ill for several months, but is now reported to be slowly improving. He is yet unable to sit up, but his appetite is improving and he is gaining in strength. His mind is entirely clear.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Missionary Meeting in Richmond.

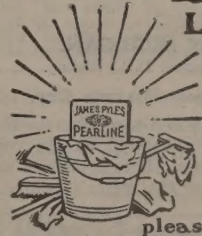
A MASS MEETING in the interest of city missions was held in St. Paul's Church, Richmond, on the evening of Septuagesima Sunday, Bishop Gibson presiding. The speakers included the city missionary, the Rev. John Moncure, and also the Rev. Dr. Evans, rector of Monumental Church.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Woman's Auxiliary—Sunday School Institute—Retreat.

THE REGULAR monthly meeting of the Woman's Auxiliary of the Diocese was held in St. John's parish hall on Tuesday, Feb. 3d. There was a large attendance of del-



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egates and after the reading of reports showing work accomplished by the parochial branches during the past month, and the transaction of other business, they had the pleasure of listening to some interesting experiences of practical missionary workers. Mrs. Edwards of North Carolina told of her own work and of that of the Rev. W. R. Savage in the Asheville Missionary District; and the Rev. Merton W. Ross of Springfield, Ill., spoke of the conditions and work in his field. The matter of Bishop Rowe's traveling companion, partly provided for by the Washington Auxiliary last year, is again engaging its attention, as the pledges made were for two years.

The Sunday School Institute held its February meeting at the Epiphany parish house on the 10th inst. In the absence of the first vice-president, the Rev. Dr. Devries presided, and the roll call showed 177 delegates present, representing 23 schools. A paper on the practical subject for the evening, "How to Secure Home Study," was read by Mr. S. E. Kramer, superintendent of Ascension Sunday School. An informal discussion of the subject followed, in which the Rev. Mr. Dunlop of St. John's, and the superintendents of the Incarnation and St. Michael's parishes participated. The next subject, "The Advantages of Graded Schools," was treated in an interesting manner by the Rev. P. M. Rhinelander of the Chapel of the Good Shepherd, and afterwards generally discussed. The Question Box was answered by the Rev. G. F. Dudley of St. Stephen's Church.

A meeting of Sunday School superintendents, which was recently held at the Bishop's residence, seems certain to be of benefit to the work of the Sunday School Institute. About thirty superintendents were present, from the city and rural parishes, the latter being well represented. Short addresses were made by the Bishop, the Rev. Dr. Harding, and Mr. Kramer of the Ascension school. The latter thought much is wrong in our present Sunday School work and methods, and that the Institute is the place in which to correct them. There was an interested discussion in regard to the improvement of its work, already felt to be very valuable, and it was resolved that the superintendents should personally exert themselves to secure the interest and attendance of those teachers who do not come to the meetings of the Institute.

A retreat for women has been arranged to be held at St. Alban's Church, beginning with evening prayer at 4:30 on Quinquagesima Sunday, Feb. 22nd, and continuing through Monday, and until after the celebration at 7 A. M. on Tuesday. Bishop Satterlee will be the conductor, and accommodation will be provided for all women wishing to attend. The services will also be open to those who may not be able regularly to enter the retreat.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Rectory at Holland—Traverse City.

The parishioners of Grace Church, Holland, are to be congratulated on the completion of their rectory. It is a modern and comfortable home, and the rector's family is now duly grateful.

The Rev. Chas. T. Stout has entered upon the sixth year of his ministry as rector of Grace Church, Traverse City. During the five years of his residence, the church has been moved and beautified, and about $8,000 raised for all purposes.

A number of vacant parishes and missions are rejoicing in the arrival of men who are to be their future leaders in the work of the Lord. The Rev. Austin F. Morgan commenced work at St. John's, Ionia, on Feb. 1st, as did also the Rev. S. W. Moran at Emmanuel, Hastings. The Rev. W. J. Webster, Ph.D., has entered upon his work at St. John's, Grand Rapids. Mr. C. E. Jameson, a St. Andrew's Brotherhood man, who formerly did good missionary work in the Diocese, is to take charge of the services in Three Rivers, and prosecute his studies for Holy Orders.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Geneva—Olean—Boys' Organization—Clerical Luncheon.

The seventh anniversary of the Boys' Club of Trinity Church, Geneva (Rev. Chas. M. Sills, D.D., rector), was held in the church on Tuesday evening, Feb. 3d. The service was fully choral, and the annual address was delivered by Mr. Eugene C. Denton of Rochester, President of the Confederation of Church Clubs. The Rev. Drs. Chas. W. Hayes and John B. Hubbs were present and assisting. After the service the club of 50 members adjourned to the parish house and partook of a very delightful banquet, prepared and served by the ladies of the parish. Speeches were made by the clergy and by several laymen who are specially interested in the club. An affectionate and very interesting letter from the Rev. Dr. Henry W. Nelson, the late rector, was read and a hearty welcome was accorded to Mrs. Nelson, whose presence was thus recognized by the boys, and an ovation was given for Miss Dennison, a lady who has been the moving spirit of the club since its organization.

Trinity Church is one of the few in the country which maintains a well attended daily service. In addition to its vested male choir, it has a choir of young ladies, which renders the music at the Friday evening services. On Sundays the evening service is sung entirely by the children of the Sunday School.

A CORKER

BUT NOT MUCH OF A PASTOR.

There was an old clergyman in Central New York State some years ago who was a very powerful speaker but whose private life was by no means exemplary. Some of the more outspoken of his parishioners were in the habit of remonstrating with him regularly about this, and his reply invariably was "Don't do as I do, do as I tell you to do."

It is so with a great many physicians. There are hundreds of medical men who fully understand the folly of drinking coffee and tea, who tell their patients not to drink either, yet who use one or the other themselves. But sometimes it knocks even the doctor out and he has to quit old King Coffee. A physician of Wasioja, Minn., says: "I was a liberal user of coffee from my youth and my health broke down while at college in 1880, at 25 years of age, but I continued to use coffee until 1898, although I was nervous and suffered constantly from a condition known as diabetes insipidus, a condition that is well known to be due to nervousness. My weight was below par and no diet or tonic medicines were sufficient to restore my vitality and strength.

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THE AFTERNOON and evening of Wednesday, Feb. 4th, were given up by the Church people of Olean to the observance of the twentieth anniversary of the incumbency of their rector, the Rev. J. W. Ashton, D.D., by a reception in the rectory. Dr. and Mrs. Ashton were assisted in receiving their friends by the heads of the chapters and guild representatives.

The erection of the present beautiful stone church is the principal parochial event within the period of Dr. Ashton's rectorship. No debt was incurred in this undertaking. During the same period the accessions to the communicant list have been phenomenal: 530 communicants were reported at the last Diocesan Council.

Dr. Ashton has been interested and actively engaged in many public enterprises. He and Mrs. Ashton were the recipients of many handsome and valuable presents, tokens of the high esteem in which they are held in the community.

AN ORGANIZATION for boys in Buffalo is termed "The First Regiment of Brotherhood of St. Andrew Cadet Corps." The cadets to the number of 150 were recently entertained in the guild hall of St. Luke's Church (Rev. Walter North, rector), when a competitive drill was given between two companies of the corps for a white silk banner bearing a St. Andrew's Cross, presented on behalf of the Woman's Auxiliary by Mrs W. Bowen Moore, president of the diocesan branch. The Bishop also made an address. The awards were made by Capt. Sorley of the 14th Regiment U. S. A. The cadets, of whom about 230 are enlisted, have been under instruction for five months or less, the instructors being sergeants of the 14th Regiment, who voluntarily contributed their services. As the men of the 14th Regiment leave Buffalo next week *en route* for Manila, P. I., the cadets took this occasion, voiced by Mr. Geo. H. Raymond of St. John's Church, to say farewell to their instructors and to present them, through the hands of Mrs. W. Bowen Moore, with gold and silver lockets, having on them a St. Andrew's Cross, as tokens of their regard and appreciation. The exercises were closed by all present singing "America."

AT THE CLERICAL LUNCHEON held at the Saturn Club, Monday Feb. 9th, attended not only by the clergy of this city but by many from various and distant parts of the Diocese, occasion was taken to welcome the coming of the Rev. G. G. Merrill to St. Mary's as successor to Dr. Wrigley, and to say farewell to the Rev. Chas. A. Bragdon, D.D., Archdeacon of Buffalo, who leaves the Diocese in March to assume the rectorship of St. Matthew's, Homestead, Pa.

WESTERN TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Progress at San Antonio.

THE REV. F. R. GODOLPHIN of Del Rio, who recently underwent a serious operation, has recovered and is at his post again.

ST. MARK'S Sunday School, San Antonio, has doubled its enrollment within the last year. The school has adopted the term system and other methods and suggestions from the day school. The first of the Teachers' Courses set forth and recommended by the the New York Diocesan Sunday School Commission is now under study by the teachers. Regular and stated "Mother's Meetings" have been made a feature of the work.

CANADA.

Montreal Synod—News of the Dioceses.

Synod Meeting.

SOME IMPORTANT matters were decided at the meeting of the Diocesan Synod of Montreal which opened Feb. 10th. There was the usual service in Christ Church Cathedral, Montreal, with celebration of Holy Communion, the preacher being the Rev. E. Bushell of St. Matthias' Church. At the opening of the business session in the afternoon the Archbishop gave his charge, followed by a report of his year's work from Coadjutor Bishop Carmichael. This report, as to the growth of the Church in the country parishes of the Diocese, where he made visitations last summer, was most encouraging. Archbishop Bond, in alluding to the remarriage of divorced persons, said the question had been discussed in the General Synod, there had been a resolution of the House of Bishops on the matter, and there had been a hesitancy on the part of the Lower House to accept the ruling of the Upper House in all its details. That is, while the clergy accepted, the laity, in a thin House, refused concurrence. Under the circumstances, the Archbishop said, he would direct that the marriage of divorced persons be not solemnized by any clergyman in the Diocese of Montreal.

Wednesday morning's session was almost all taken up with the appointment of standing committees. In the afternoon, among other business, was the apportionment of the $10,000 for which the Diocese of Montreal was assessed for the funds of the Canadian Church Missionary Society, among the various parishes of the Diocese. In a great number of cases the representatives of the country parishes thought the sum asked for was larger than they would be able to raise in view of the other claims upon them. In a good many cases the sum was cheerfully agreed to.

Dioces of Ottawa.

THE MEMORIAL HALL in connection with Christ Church Cathedral, Ottawa, in memory of the late Archdeacon Lauder, is a very fine building and is nearly completed. It is intended to signalize its opening, soon after Easter, by a missionary exhibition held by the diocesan board of the W. A.—THE DIOCESE of Ottawa has been assessed for $5,100 for the new missionary society. The city and suburban parishes have agreed to

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Then take on Grape-Nuts for a few days and see the difference. Eating is no longer a duty but a delight, for the food is made of the proper grains prepared in a natural, scientific manner and the flavor is delicious. The case of a school ma'am of Cedar Mills, Minn., is interesting. She writes: "I used to go without lunch many a day, not finding it tasty. In consequence I usually had a severe headache before the afternoon session was over, and felt nervous and cross.

"I had almost concluded to give up teaching on this account when a friend induced me to try Grape-Nuts. I will say frankly I did not care for it at first, but tried it two or three times, and then found myself beginning to enjoy the crisp, nutty flavor.

"The food has changed the order of my life. I carry it for lunch every day now. The color has come back to my cheeks and lips and I have no more headaches or nervous spells.

"My body is full of energy and new life, and life seems worth the living, now that I have found the proper food." Name given by Postum Company, Battle Creek, Mich.

Educational.

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raise $2,000. The diocesan canvass for the Widows' and Orphans' Fund is so far very successful.

Diocese of Huron.

The result of the Rev. Mr. Tucker's late visit to the Diocese on behalf of the General Mission Fund seems to have been very satisfactory. The parishes seem to have responded heartily to the new method, and in most cases have undertaken cheerfully to raise the sum for which they were assessed.

Diocese of Nova Scotia.

The Missionary Loan exhibition held in connection with St. Paul's, Halifax, was a great success. A number of missionaries, at home from the mission field, addressed the people on the closing night. The Rev. J. Cooper Robinson from Japan, was one of them.

Diocese of Fredericton.

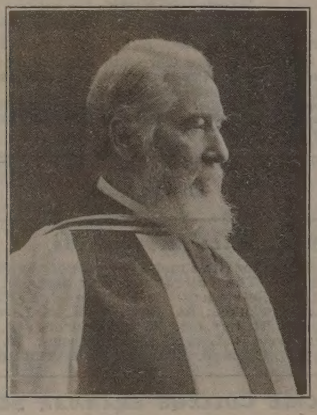
There was a fairly good attendance of clergy at the meeting of the Rural Deanery held at St. Mary's Church, Chatham, Jan. 20th and 21st. The Society for Sacred Study was discussed, and it was decided to purchase books needed for the purpose. The next meeting will be held at Bathurst, May 5th and 6th.

Diocese of Ontario.

At the conference of Sunday School workers in Brockville, Jan. 27th, a resolution was carried asking the Bishop to set apart one evening in Synod week for a diocesan conference on Sunday Schools. One address was on "The Need of Uniform Teaching throughout the Diocese." There was a very good attendance at the meetings of the Convention.

Diocese of Montreal.

Archbishop Bond entered on the silver jubilee year of his episcopate on the Third Sunday after Epiphany, Jan. 25th. He preached in the morning at the opening of the new St. Stephen's Church, Montreal. The Archbishop was born in 1815 at Truro, England. He was ordained as priest in his 25th year by the Rt. Rev. Dr. Mountain, Bishop of Quebec at that time. After working two years as a traveling missionary in the Diocese of Quebec he was appointed rec-



THE ARCHBISHOP OF MONTREAL.

tor of St. Stephen's Church, Lachine. In 1848 he became assistant at St. George's Church, Montreal, of which parish he became rector on the retirement of the incumbent, the late Ven. Archdeacon Leach, in 1862. In 1878 he was elected Bishop of Montreal by the Synod of the Diocese to succeed the late Bishop Oxenden. He was made Canon of the Cathedral in 1863, and subsequently Archdeacon of Hochelaga and in 1873 Dean of Montreal. He was consecrated Bishop in 1879 and in 1900 succeeded the late Archbishop Lewis as Metropolitan of Canada, being created an Archbishop at the same time. Last year he asked for the appointment of a Coadjutor to aid him in his work, when the Diocesan Synod elected the Very Rev. Dean Carmichael to that position.

Proverbs that have become household words in the Church sometimes interest one deeply with their history. More than a thousand years ago, the workmen at St. Gall were building a bridge over an Alpine abyss, when the poet-monk, Notker, was moved by the peril of men who seemed to be hanging between earth and heaven. So impressed was he that he wrote the Latin hymn, "In the midst of life we are in death," with the melody. At once, it became a church favorite, especially among the Crusaders' battle-songs, until in the fifteenth century the Church laid its ban upon what was popularly used as a magical charm. This monastery of St. Gall has survived to our time, and still boasts of such literary treasures as the oldest copy of Virgil, a Greek manuscript of the New Testament of the tenth century, and a still older Psalter, besides the musical fame of the saintly Notker.

In the treatment of stale themes the preacher must brood over them, as the Prophet stretched himself over the dead body of the widow's child, until new life is breathed into them. . . . The dignity and solemnity of worship are to be maintained, but we lay emphasis upon preaching, in order that worship may be intelligent. . . . Strength in preaching depends on no other rhetorical excellence so much as on good divisions and propositions; that is, on good planning of thought. . . . The Bible is the most brilliant book in the world—a dull comment cannot explain a brilliant book. . . . Audiences will listen to anything which seems to them to be alive; truth or falsehood, it makes but little difference. . . . I have never seen the man who wanted an ignorant preacher for his minister.—*Prof. Austin Phelps.*

A village minister had gone to be shaved by a barber not always in a condition to attend to his customers. The minister's cheek was gashed, and he exclaimed, "John, John, it's a dreadful thing, that drink." "'Deed it is, sir," John replied, "it makes the skin unco tender."

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